TH

From the Rev. W. B. SPRAGUE, D.D. *Sept.* 1839.

Vol 760

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THE

REPORT

OF THE

WESLEYAN-METHODIST

Missionary Society;

1821.

LONDON:

PRINTED FOR THE SOCIETY,

BY T. CORDEUX, 14, CITY-ROAD.

Letters, and other Communications, to be addressed to the *General Secretaries*, at the *Wesleyan Mission-House*, 77, *Hatton-Garden*, *London*.

Donations and Subscriptions, in behalf of the *Wesleyan Missions*, will be received,

By the General Treasurers :—

Joseph Butterworth, Esq. M.P., 43, Fleet-street.
The Rev. George Morley, Church-street, Spitalfields.

By the General Secretaries :—

The Rev. Jabez Bunting,
The Rev. Joseph Taylor,
The Rev. Richard Watson,
} Mission-House, 77, Hatton-Garden.

And at the Bank of Messrs. Smith, Payne, and Smiths, Mansion-House Place.

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FORM OF A BEQUEST TO THE WESLEYAN METHODIST MISSIONARY SOCIETY.

I GIVE unto the Treasurer or Treasurers for the time being of the Wesleyan Methodist Missionary Society, the Sum of Pounds sterling, out of such part only of my Personal Estate, as shall not consist of mortgages, or chattels real, in aid of the Foreign Missions, first established by the REV. JOHN WESLEY, A.M. *the* REV. THOMAS COKE, LL.D. *and others, and now carried on under the direction of the Conference of the People called Methodists; and for which the receipt of such Treasurer or Treasurers shall be a sufficient discharge.*

☞ Devises of land, or of money charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, are void; but money or stock may be given by will, if not directed to be laid out in land.

*** The Secretaries of Auxiliary Societies are respectfully requested to transmit to the Mission-House, London, as early as convenient after Publication, Fifty Copies of their Annual Reports.

The *Missionary Notices*, put up in covers; the *Quarterly Papers;* and the *General View of the Wesleyan Missions;* and also *Collectors' Cards and Books*, and *Books for the use of the Treasurers and Secretaries of the Auxiliary and Branch Societies*, will be sent monthly to the order of any of the Secretaries of those Societies. The General Secretaries strongly recommend the extended circulation of the Notices, Quarterly Papers, and General View, as the expense is trifling, and the intelligence acquires a growing interest. Payment for them will be received, annually, by the General Treasurers, who will, without any trouble to the local Societies, deduct the cost price from the amount of money remitted to them, and enter it in the Report, under the head of the Auxiliary or Branch Society to which it belongs, as "local expense for Missionary Notices," &c.

Every person who subscribes to the Wesleyan Missionary Society *One Penny or upwards weekly*, is entitled to one of the Qnarterly Papers; and each person who collects for the Society to the amount of *One Shilling or more weekly*, is entitled to the Missionary Notices.

All Orders to be sent to the Secretaries, 77, Hatton-Garden, London.

PROCEEDINGS

OF

The Annual Meeting of the Society,

ON MONDAY, APRIL 30, 1821,

IN THE CITY-ROAD CHAPEL, LONDON;

COLONEL SANDYS

IN THE CHAIR.

THE Report of the Committee having been read, the following Resolutions were passed unanimously :—

I. (*Moved by the* REV. WALTER GRIFFITH, *of Bath, and seconded by* JOHN POYNDER, ESQ. *of London:*)

That the Report now read be adopted, and printed under the direction of the General Committee.

II. (*Moved by* W. H. TRANT, ESQ. *late Member of the Board of Commissioners for the ceded Provinces in India, seconded by* COLONEL MUNRO, *late* RESIDENT *at Travancore, and supported by the* REV. WILLIAM WARD, *of Serampore:*)

That this Meeting has heard with satisfaction those statements of the Report which relate to the advancement of Religion in various foreign parts; and especially rejoices in the prosperity of the Missions in the East, and in the number and promising moral effects of the Schools established by the Society in Ceylon, and in Continental India, for the instruction of the children of the natives in useful knowledge, and in the principles of the faith of Christ.

III. (*Moved by* SAMUEL T. ARMSTRONG, ESQ. *of Boston, in America, and seconded by the* REV. HENRY FOSTER BURDER, A.M., *of Hackney:*)

That the success which Almighty GOD continues to bestow upon the labours of Missionaries among the slaves of our West-India Colonies, calls for our lively gratitude; and that the Meeting has heard with peculiar satisfaction those statements in the Report which relate to the increasing encouragement afforded to our Missionaries by the respectable Proprietors and Inhabitants of the Islands generally, in their important efforts to communicate Christian instruction to the long-neglected black and coloured population.

IV. (*Moved by* BENJAMIN SHAW, ESQ. *of London, and seconded by* JOSEPH CARNE, ESQ. *of Penzance:*)

That the thanks of this Meeting are hereby respectfully offered to the Gentlemen connected with the Missionary Societies lately formed in the Islands of Nevis and St. Christopher, for the appropriation of a part of the Funds raised by those Societies, in favour of Missionary objects, to the support of the general operations of the Wesleyan Missionary Society.

V. (*Moved by* JAMES VANDER SMISSEN, ESQ. *of Altona, in Germany, and seconded by the* REV. THEOPHILUS LESSEY, *of Weymouth :*)

That the thanks of this Meeting be given to the Auxiliary and Branch Societies throughout the kingdom ; to the Auxiliary Societies which have been recently established on several Foreign Stations ; to those Ladies who, in different places, have employed their zeal and influence to increase the Funds of the Institution : to the Juvenile Societies, in which the feeling and energy of our youth are consecrated to this sacred service ; and to the Subscribers and other friends to the Wesleyan Missionary Fund, both at home and abroad ; by whose liberality the means of supplying the moral wants of our fellow-men have been greatly increased.

VI. (*Moved by the* REV. JABEZ BUNTING, A. M. *of London, and seconded by the* REV. ROBERT NEWTON, *of Manchester :*)

That the thanks of this Meeting be given to JOSEPH BUTTERWORTH, ESQ. M. P. and to the REV. GEORGE MARSDEN, the General Treasurers, for their diligent attention to the duties of their office during the past year : and that the Society very cordially requests a continuance of their services.

VII. (*Moved by* JAMES FISON, ESQ. *of Thetford, and seconded by the* REV. J. P. WAHLIN, A. M. *Chaplain to the Swedish Embassy in London :*)

That the thanks of the Meeting be given to the Members of the Committee, for their attention to the affairs of the Society during the past year ; to the REV. JOHN BURDSALL, the REV. JOSEPH TAYLOR, and the REV. RICHARD WATSON, the General Secretaries, for their services during the year ; and to those Ministers, in their several Circuits and elsewhere, who have zealously advocated and promoted the plans of this Society.

VIII. (*Moved by* MR. SCARTH, *of Leeds, and seconded by the* REV. WILLIAM HENSHAW, *of Portsmouth :*)

That this Meeting, solemnly recognizing that great principle of our Holy Religion, that the success of all human endeavours in extending the kingdom of CHRIST in the world depends wholly on the Divine blessing, and considering, particularly, the great moral difficulties which are opposed in all Pagan countries to the progress of the truth, earnestly recommends to all the members and friends of this Society, and of its Auxiliaries and Branches in every part of the world, to be more than ever abundant in supplications for the special blessing of heaven, and the promised outpouring of the HOLY SPIRIT, on Missionaries themselves, and on the Heathen world in which they labour.

IX. (*Moved by* JOHN BURTON, ESQ. *of Manchester, and seconded by the* REV. JAMES BUCKLEY, *of Plymouth :*)

That the thanks of the Meeting are particularly due to COLONEL SANDYS, for his attention to the business of the day.

LAWS AND REGULATIONS

OF THE

WESLEYAN-METHODIST MISSIONARY SOCIETY

I. THIS Institution shall be designated THE WESLEYAN-METHODIST MISSIONARY SOCIETY.

II. The object of this Society is to excite and combine, on a plan more systematic and efficient than has heretofore been accomplished, the exertions of the Societies and Congregations of the Wesleyan-Methodists, (and of others, who are friends to the conversion of the Heathen World, and to the preaching of the Gospel, generally, in Foreign Lands,) in the support and enlargement of the Foreign Missions, which were first established by the REV. JOHN WESLEY, A.M. the REV. THOMAS COKE, LL.D. and others; and which are now, or shall be from year to year, carried on under the sanction and direction of the Conference of the People called Methodists.

III. Every person subscribing annually the sum of One Guinea, and upwards, and every benefactor presenting a donation of Ten Pounds, and upwards, shall be deemed a Member of this Society, and entitled, as such, to a copy of the General Annual Report.

IV. All Methodist Missionary Societies which have already been formed, and those which it is intended to form as soon as it shall be found practicable, for the several Districts in this Kingdom into which the Methodist Connexion is divided, shall be entitled, "Methodist Missionary Auxiliary Societies," for the Districts in which they have been, or may be formed.

All Methodist Missionary Societies already formed, or hereafter to be formed, in the particular *Circuits* of any District, shall be entitled, "Methodist Missionary Branch Societies" for the *Circuit*, or (where there are, or shall be, more than one such Society in the same Circuit,) for the *City*, *Town*, or *Village*, in which they are, or shall be, established.—And the formation of *Ladies' Branch Associations*, and of *Juvenile Branch Societies*, in connexion with the Auxiliary Societies of the several Districts, is also earnestly recommended, wherever separate institutions of that nature are likely to be advantageous.

V. The Monies raised in any Circuit for the Methodist Missions, by Branch Societies, or other Local Associations, and all other Monies, in whatsoever way collected, for the same object, shall be regularly paid, once in every quarter or oftener, into the hands of the Treasurer of the Auxiliary Society for the District in which the said Circuit is situated, with the deduction only of such sum as may have been disbursed for the incidental and local expenses of the Branch Society.—And the Treasurer of every District Auxiliary Society shall remit to the Treasurer or Treasurers of the General Society in London, once in every quarter, or oftener, all sums so received by him from the various Circuits in his District, deducting only the necessary incidental expenses incurred by the Auxiliary Society.

VI. The Secretaries of every Branch Society, or other Local Association, shall forward annually to the Secretaries of the Auxiliary Society for their District, an Alphabetical List of all the Benefactors and Subscribers during the preceding twelve months, with an account of their respective contributions: stating at the same time what portion of the sums so received has been detained for local expenses, and what portion has been paid in to the Treasurer for

the District:—And the Secretaries of every District Auxiliary Society shall also forward annually to the Secretaries of the General Society in London, a similar List of the Benefactors and Subscribers in all the Circuits of their District, and an abstract of the accounts of the Auxiliary Society, showing its gross receipts, its local payments, and its remittances to the General Treasurers.

VII. All Benefactors of Ten Pounds, and upwards, and all Subscribers of one Guinea, and upwards, annually to any of the Auxiliary or Branch Societies, or other Local Associations, in connexion with this Institution, shall be deemed, in right of such Benefaction or Subscription, Members of the General Society.

VIII. All persons who collect to the amount of one Shilling, and upwards, weekly, or Five Shillings, and upwards, monthly, for this Institution, or for any of its Auxiliaries, Branches, or Associations, shall also be Members of the General Society, and entitled to receive a copy of each Annual Report, and of each number of the Methodist Missionary Notices.

IX. An Annual Public Meeting of the Members and Friends of this Society, connected with such Religious Services as may be deemed expedient, shall be held in London, on the first Monday in May, unless that day shall fall on the 6th or 7th of May, in which case the Meeting shall be held for that year on the 29th or 30th of April.

X. A General Committee shall be appointed by the Conference, to whom shall be entrusted (in the intervals of the Annual Assemblies of that Body) the superintendence of the Collection and Disbursement of all Monies raised for the Foreign Missions which are now, or may hereafter be carried on under its sanction, and by the Preachers in connexion with it, and also the *General Management* of those Missions, according to the Rules herein-after provided. This Committee shall consist of the President and Secretary of the Conference for the time being, and of forty-eight other Members; at least one-third of whom (eight Travelling Preachers, and eight other Members of the Methodist Society,) shall be selected from the Country Circuits: the rest shall be resident in or near London, where meetings of the Committee shall be held once a month or oftener, for the transaction of business. Those of the Methodist Ministers who are Annual Subscribers to the Missions of One Guinea, and One Treasurer, Secretary, or other principal Member from every Auxiliary District Society, who may be in London occasionally, shall be entitled to meet and vote with the Committee.

XI. The London Members of the General Committee shall consist of Sixteen of the Methodist Ministers stationed for the time being in or near London, and of Sixteen Gentlemen, Members of the Methodist Society, not Travelling Preachers. Four out of the last-mentioned Sixteen shall go out annually by rotation. This rotation, during the first three years, shall be effected by ballot of the Committee, after which it will proceed in regular course. Four of the Country Members (two Preachers, and two others) shall also be changed annually.

XII. One or more General Treasurers, who shall be entitled to sit and vote with the Committee, during the year of their continuance in office, shall be annually appointed.

XIII. Three of the Methodist Ministers, stationed in or near London, shall be appointed to conduct the Official Correspondence of the Missions, and to perform the other duties of *Secretaries.* One of the Secretaries shall always reside, during the period of his remaining in that office, at the Wesleyan Mission-House, and be expected to devote himself on the week-days, in general, to the service of the Missions exclusively; being subject, however, to all the General Rules of the Connexion, respecting a regular change of station.

XIV. As all the Missionaries supported by the Funds of this Society are to be Preachers in connexion with, and under the direction of, the Methodist Conference, and have,

generally, a claim to be received as such into the Connexion at home, on their return from Foreign Stations, the Selection of Missionaries shall be made in the following way: viz.

1. Every Candidate must, in the first instance, be recommended by the Superintendent of the Circuit in which he resides; be approved by the Quarterly Meeting of that Circuit; and be examined and approved also, either by the Annual District Meeting, or, at least, by three other Superintendents in the neighbourhood.

2. The list of Candidates for Missionary services, who shall be thus recommended by their several Superintendents, Quarterly Meetings, and District Meetings, &c. shall be annually laid before the Conference; and such a number of those who are deemed most eligible, as are likely to be wanted in the course of the ensuing twelve months, shall be sent for to the Conference, and examined by a Special Committee, in reference to their Missionary views and qualifications. In cases where it may be found inexpedient for them to attend the Conference, they shall be examined by as many of the Preachers of the London District as can conveniently assemble for that purpose.

3. Those candidates who shall be approved by the Special Committee at the Conference, or by the Preachers of the London District as before mentioned, shall be entered on the List of Received Missionaries, and be subject to the call of the General Committee for such stations as may need supply or reinforcement.

4. When Preachers, already engaged as such in the Connexion at Home, offer themselves for Foreign service, they shall be personally examined in reference to that subject, by a special Committee at the Conference; or, if that be impracticable, by as many of the Preachers of the London District as can conveniently assemble for the purpose; and shall, if approved, be also placed on the list of Received Missionaries.

5. If it shall at any time appear, to a majority of the General Committee in London, that there are reasons why any Preacher called out from the said List of Received Missionaries, and proposed for a Foreign Station, should not proceed upon that service, they shall have a right to suspend his appointment as a Missionary, until the ensuing Conference shall especially consider and determine on his case.

6. If, in the intervals of the Annual Meetings of the Conference, the List of Received Missionaries shall be exhausted, and more Missionaries shall be urgently wanted,—or, if an immediate supply shall be needed for some Station of peculiar difficulty, or requiring peculiar qualifications,—the General Committee shall be at liberty to employ such persons as they deem suitable. Provided always, That such persons shall have been previously recommended by their respective Superintendents, by the Quarterly Meetings of the Circuits in which they reside, and either by the District Meetings, or by three other neighbouring Superintendents,—and also previously examined and approved by as many of the Preachers of the London District as can conveniently assemble, who shall be considered, on such occasions, as exercising, on behalf of the Conference, the same functions which would, in ordinary cases, belong to the Special Committee appointed during the sittings of the Conference, according to the 2d and 4th Articles of this Rule: Provided also, That this right, of the Committee to employ Missionaries not entered on the Annual List, shall be exercised only in case of pressing necessity, and not without the consent of the President of the Conference for the time being.

XV. The Plan for stationing the Missionaries supported by this Society, shall be annually drawn up by the Secretaries, laid before the General Committee in London, and, if approved by them, recommended to the Conference.

XVI. The Trial of Missionaries, who may at any time be accused of misconduct, or of having deviated from the Doctrines and Discipline of the Connexion, shall in all ordinary cases be left with the Foreign District Meetings to which such Missionaries may at

the time belong, according to the General Rules and Usages of the Methodist Conference. But the Conference shall have, as heretofore, the right of recalling any Missionary, whether put on his trial by a Foreign District Meeting or not, whenever there shall appear to them to be reason for such recall. And, in the intervals of the sittings of the Conference, the General Committee in London shall possess a similar power of recall, and of putting any Missionary, so recalled by them, upon his trial before the ensuing Conference; or, in case of necessity for immediate decision, before the Preachers of the London District.

XVII. For the satisfaction of the numerous Country Friends of this Society, on whose continued co-operation so much depends, and many of whom are in the habit of attending the Annual Meetings of the Conference, it is agreed, that a Special Meeting of the General Committee shall be held, once a year, at the place where the Conference is held, at nine o'clock in the morning of the Friday preceding the last Monday in July. To this Meeting the Conference shall, from year to year, invite Nine Preachers, and Nine other Members of the Methodist Society, resident in the neighbourhood, who are not Travelling Preachers, together with the Treasurers, and Secretaries of the different Auxiliary and Branch Societies in the vicinity, and such other leading Country Friends of the Methodist Missions as can conveniently attend. The persons thus assembled, in conjunction with those regular Members of the General Committee who can be present, shall review the Minutes of the Financial Business transacted during the preceding year, and examine the General Accounts of the State and Expenditure of every Mission. Any suggestions for the improvement or extension of the Missionary Concerns of the Connexion, which this Special Meeting may deem it expedient to recommend, shall be minuted by the Secretaries, and promptly considered by the Conference, or at the subsequent regular Meetings of the General Committee in London.

XVIII. It is earnestly recommended to the Members of this Society, and of the Auxiliary Societies, and other Local Associations, in connexion with it, to consider it as an indispensable part of their daily Christian duty, to pray to Almighty God for a blessing upon its designs, and upon those of all similar Societies of other denominations, engaged in the propagation of the Gospel of Jesus Christ; under the full conviction, that unless He "prevent us in all our doings with His most gracious favour, and further us with His continual help," we cannot reasonably hope for a succession of persons of proper spirit and qualifications for the office of Missionaries, nor expect their labours to be crowned with the desired success. And it is further hoped that, with the same view, all the Members and Friends of this Society will sanction, in their several neighbourhoods, by their presence and influence, the Monthly Missionary Prayer-Meetings, which should be held in every Chapel in the Methodist Connexion, according to the Recommendation of the Conference, published in their Minutes for 1815; at which Meetings Extracts from the Missionary Notices, containing recent intelligence from the Foreign Stations, may be read, and united supplications offered up for the salvation of the World.

COMMITTEE.

REV. GEORGE MARSDEN, Leeds,

President of the Conference for the present Year.

REV. ROBERT NEWTON, Manchester,

Secretary of the Conference.

REV. CHARLES ATMORE, London
N. BINGHAM, ESQ. ditto
REV. THOMAS BLANSHARD, ditto
REV. JAMES BUCKLEY, Plymouth
JOSEPH BULMER, ESQ. London
REV. JOHN BURDSALL, ditto
J. J. BUTTRESS, ESQ. ditto
JOS. CARNE, ESQ. Reviere, Cornwall
REV. ADAM CLARKE, LL.D. Liverpool
MR. E. DOWSON, ditto
RICHARD FAWCETT, ESQ. Bradford
MR. WILLIAM FLEMING, London
MR. THOMAS GABRIEL, ditto
REV. JOHN GAULTER, ditto
REV. RICHARD GOWER, Hammersmith
REV. WALTER GRIFFITH, London
REV. EDMUND GRINDROD, ditto
JOHN HALLAM, ESQ. ditto
LANCELOT HASLOPE, ESQ. ditto
REV. GEORGE HIGHFIELD, Hull
THOMAS HOLY, ESQ. Sheffield
HENRY HOLLAND, ESQ. Raithby
MR. JOSEPH HORNE, London
REV. THOMAS JACKSON, London
REV. WILLIAM JENKINS, ditto
THOMAS MARRIOTT, ESQ. ditto
FRANCIS MARRIS, ESQ. Manchester
MR. WILLIAM MARSDEN, London
MR. MATHISON, ditto
ROBERT MIDDLETON, ESQ. Durham
REV. HENRY MOORE, Bristol
THOMAS F. RANCE, ESQ. London
REV. RICHARD REECE, Bath
REV. JOHN REYNOLDS, Deptford
MR. JOHN ROWE, London
BENJAMIN SADLER, ESQ. Leeds
REV. JOHN SCOTT, London
THOMAS SHEPHERD, ESQ. London
RICHARD SMITH, JUN. ESQ. ditto
REV. JOHN STEPHENS, ditto
THOMAS THOMPSON, ESQ. Hull
REV. RICHARD TREFFRY, Truro
REV. SAMUEL WARREN, London
REV. JAMES WOOD, Liverpool
REV. THOMAS WOOD, Sheffield.

TREASURERS.

JOSEPH BUTTERWORTH, ESQ. M.P. London,
REV. GEORGE MORLEY, ditto.

SECRETARIES.

REV. JABEZ BUNTING, M.A.
REV. JOSEPH TAYLOR,
REV. RICHARD WATSON.

List of the Wesleyan-Methodist Missionaries, and of their Stations, corrected up to Jan. 1, 1822.

I. *EUROPE.*

IRISH MISSIONARIES, WHO USE THE IRISH LANGUAGE.

IRELAND.

Gideon Ouseley, John Feely, General Missionaries.

1 *County of Wexford*, Charles Graham.
2 *County of Kilkenny* and *Glin of Imalle*, James Bell.
3 *Youghall* and *County of Waterford*, William Reilly.
4 *Bantry* and *Skull*, Henry Benson.
5 *County of Kerry*, William Cornwall.
6 *County of Clare*, George Hansbrow.
7 *County of Galway*, Francis Stephens.
8 *Ballymote* and *Tyrawley*, Thomas Lougheed.
9 *Counties of Derry* and *Antrim*, Robert Bailey.

GIBRALTAR.

10 *Gibraltar*, William Croscombe.

FRANCE.

11 *Beuville*, *Perier*, *Condé*, and *Cherbourg*, Henry de Jersey, Philip Tourgis.
12 *Mer*, Armand de Kerpezdron.
13 *South of France*, Charles Cook.

II. *ASIA.*

CEYLON AND CONTINENTAL INDIA.

1st. The Cingalese District.

14 *Colombo* and *Colpetty*, William B. Fox, Benjamin Clough.
15 *Negombo*, *Chilaw*, and *Kornegalle*, Robert Newstead, James Sutherland; Wm. Lalmon, Assistant Missionary.
16 *Caltura*, John M'Kenny; John Anthoniez, Assistant Missionary.
17 *Galle* and *Amlamgoddy*, John Callaway, Samuel Allen.
18 *Matura* and *Belligam*, Alexander Hume; Don Cornelius de Silva Wijesingha, Assistant Missionary.

2d. The Tamul District.

19 *Jaffna* and *Point Pedro*, Thomas Osborne, Abraham Stead, Joseph Bott.
20 *Trincomalee*, Robert Carver.
21 *Batticaloe*, Joseph Roberts.
22 *Madras*, James Lynch. Another to be sent.
23 *Chittore*, Titus Close.
24 *Bangalore*, James Mowatt, Elijah Hoole.
25 *Seringapatam*, One to be sent.
26 *Negapatam*, Thomas H. Squance.

BOMBAY.

27 *Bombay*, John Horner, Joseph Fletcher.

SOUTH SEA MISSIONS.

28 *Sydney, Paramatta,* and *Windsor,* George Erskine, Ralph Mansfield, William Horton; William Walker, who is to devote his labours entirely to the Black Natives.
29 *Van Dieman's Land,* Benjamin Carvosso.
30 *New Zealand,* Samuel Leigh, William White, jun. Nathaniel Turner.
31 *Friendly Islands,* Walter Lawry. One to be sent.

George Erskine is the General Superintendant of the New South Wales Mission; and Samuel Leigh is the General Superintendant of the Missions to New Zealand and the Friendly Islands.

III. *AFRICA.*

WESTERN AFRICA.

32 *Sierra Leone,* John Huddlestone, George Lane.
33 *St. Mary's* and *the River Gambia,* John Morgan, William Bell.

SOUTH AFRICA.

34 *Cape Town,* Thomas L. Hodgson.
35 *Khamies Berg, Rede Fonteine, Little Namacqualand,* Barnabas Shaw.
36 *Village Gammap, Great Namacqualand,* James Archbell; Jacob Links, Assistant Missionary.
37 *Vicinity of Fish River, Great Namacqualand,* Edward Edwards.
38 *Salem, Albany,* William Shaw, William Threlfall.
Botchuana Country, Stephen Key, Samuel Broadbent.

Barnabas Shaw is the General Superintendent of the Missions in South Africa.

39 *Madagascar,* Two to be sent.

IV. *AMERICA.*

THE WEST INDIES.

1st. The Antigua District.

40 *Antigua,* Abraham Whitehouse, Samuel Brown, Thomas Pennock, Thomas K. Hyde.
41 *Dominica,* James Catts, Thomas Harrison.
42 *Montserrat,* Charles Janion.
43 *Nevis,* William White, Isaac Powell.
44 *St. Christopher,* Thomas Morgan, Jacob Grimshaw, William Oke.
45 *St. Eustatius,* Patrick Ffrench.
46 *St. Bartholomew,* Joseph Parkin.
47 *St. Martin,* John Hirst.
48 *Anguilla,* John Hodge.
49 *Tortola,* William Gilgrass, Thomas Truscott, John Felvus.
50 *Bermuda,* James Dunbar.

2d. The St. Vincent District.

51 *St. Vincent,* John Mortier, Moses Rayner, John Baker, John Nelson.
52 *Grenada,* William D. Goy, James Cheesewright, William Squire.
53 *Trinidad,* Samuel P. Woolley.
54 *Barbadoes,* William J. Shrewsbury.
55 *Tobago,* Matthew M. Thackrah, John Smedley.
56 *Demerara,* George Bellamy, William Ames.

3d. The Jamaica District.

57 *Kingston,* James Horne, Robert Young, William Parkinson.
58 *Spanish Town,* Peter Duncan.
59 *Morant Bay,* John Shipman, John Crofts.
60 *Grateful Hill,* One to be sent.
61 *Montego Bay,* William Ratcliffe.
62 *St. Ann's Bay,* William Binning.

4th. The Bahama District.

63 *New-Providence,* William Wilson, sen.
64 *Eleuthera,* John Gick.
65 *Harbour-Island,* John Davis, jun.
66 *Abaco,* John Turtle.
67 *Turks' Island,* Roger Moore.

HAYTI.

68 *Port au Prince,* Vacant for the present.
69 *Cape Henry,* Vacant for the present.

THE BRITISH DOMINIONS IN AMERICA.

1st. The Canada District.

70 *Quebec,* James Booth.
71 *Montreal,* James Knowlan.
72 *Kingston,* Richard Williams.
73 *St. Armand's,* Daniel Hillier.
74 *Melburne,* Henry Pope.
75 *Stansted,* John Hick.
76 *Three Rivers,* Richard Pope.
77 *Shefford,* Thomas Catterick.
78 *Caldwell's Manor,* William Sutcliffe.
79 *French Mission,* John De Putron.

2d. The Nova Scotia District.

80 *Halifax,* Robert L. Lusher; William Black and George Jackson, Supern.
81 *Liverpool,* Sampson Busby.
82 *Shelburne* and *Barrington,* Robert H. Crane.
83 *St. David's* and *St. Stephen's,* Duncan M'Coll.
84 *St. John's,* Robert Alder.
85 *Fredericton,* William Temple.
86 *Annapolis,* John B. Strong.
87 *Cumberland,* James Priestley.
88 *Ramshag,* John Snowball.
89 *Horton, Windsor* and *Cornwallis,* William Burt, John Pope.
90 *Newport,* Matthew Richey; William Bennett, Supernumerary.
91 *Lunenburgh* and *Petit Riviere,* George Orth.
92 *Yarmouth,* George Miller.
93 *Sheffield,* John Marshall.
94 *Charlotte Town, Prince Edward's Island*---Stephen Bamford.
95 *Bedeque, ditto,* Thomas Payne.
96 *Murray Harbour, ditto.* One is requested.

3d. The Newfoundland District.

97 *St. John's,* John Walsh.
98 *Carbonear,* Richard Knight.
99 *Harbour-Grace,* John Bell.
100 *Blackhead* and *Western-Bay,* William Ellis.
101 *Island-Cove* and *Perlican,* William Wilson, jun.
102 *Hants-Harbour.* One is requested.
103 *Port-de-Grave,* John Haigh.
104 *Bonavista* and *Catalina,* Ninian Barr.
105 *Trinity-Harbour,* James Hickson.
106 *Grand-Bank* and *Fortune-Bay,* John Oliver.
107 *Burin,* Thomas Hickson.
108 *Brigus,* John Pickavant.

NUMBERS IN SOCIETY AT THE DIFFERENT STATIONS OCCUPIED BY THE WESLEYAN MISSIONARIES.

EUROPE.

Gibraltar	65
FRANCE.	
Mer, Beauville, Periere, Condé, and Cherbourg	39
Total in Europe	104

ASIA.

CEYLON AND CONTINENTAL INDIA.

The Cingalese District.

Colombo and Colpetty	98
Negombo	70
Caltura and Bentotte	16
Galle and Amlamgoddy	18
Matura and Belligam	29

The Tamul District.

Jaffna and Point Pedro	21
Trincomalee	14
Batticaloe	3
Madras	105
Negapatam	15
Total in Ceylon and India, (being an increase of 53,)	389

NEW SOUTH WALES.

Sydney, &c.	90
Total in Asia	479
Last year	419
Increase	60

AFRICA.

At Sierra Leone, (being an increase of 220,)		470
At the Cape of Good Hope, (last year)		25
Little Namacqualand	(last year)	67
Salem—Albany		115
Total in Africa		677
Last year		342
Increase		335

AMERICA.

WEST INDIES.

In the Antigua District:

	Whites.	*Col. & Black.*	*Total.*
Antigua	29	3883	3912
St. Christopher's	50	2318	2368
St. Eustatius	10	313	323
Tortola	54	1939	1993
Nevis	22	988	1010
St. Bartholemew	11	313	324
St. Martin's	10	90	100
Anguilla	7	213	220
Dominica	23	382	405
Montserrat	0	20	20
Total in the Antigua District this year, 1821	216	10,459	10,675
Last year	219	10,204	10,423
Increase		255	252

In the St. Vincent's District:

St. Vincent's	16	3052	3068
Grenada	2	293	295
Trinidad	2	107	109
Barbadoes	19	28	47
Tobago	2	42	44
Demerara	4	1236	1240
Total in the St. Vincent's District this year, 1821	45	4758	4803
Last year	55	4821	4876
Decrease	10	63	73

In the Jamaica District:

Kingston	14	3555	3569
Spanish Town	3	160	163
Morant-Bay	8	2805	2813
Grateful-Hill	1	424	425
Montego-Bay	6	84	90
Total in Jamaica this year, 1821	32	7028	7060
Last year	32	6508	6540
Increase		520	520

In the Bahama District:

New-Providence	79	311	390
Eleuthera	205	86	291
Harbour-Island	228	175	403
Abaco	68	14	82
Total in the Bahama District this year	580	586	1166
Last year	570	545	1115
Increase	10	41	51

	Whites.	Col. & Blacks.	Total.
In Port-au-Prince, Hayti, (last year) - -	0	56	56
In *Bermuda* - -	48	49	97
Total Number in the West Indies this year, 1821 - - -	921	22,936	23,857
Last year - - - -	914	22,178	23,092
Increase in the West Indies -	7	758	765

THE BRITISH DOMINIONS IN NORTH AMERICA.

In the Canada District;

Quebec - - -	105
Montreal - - -	119
Kingston - - -	90
Melburne - - -	71
St. Armand's - - -	79
Stansted, Three Rivers, Shefford, Caldwell's Manor - -	280
Total in Canada District this year	744

In the Nova-Scotia and New-Brunswick District:

Halifax - - -	195
Liverpool - - -	250
Shelburne and Barrington - -	100
St. Stephen's and St. David's -	137
Yarmouth - - -	50
St. John's - - -	139
Fredericton - - -	136
Anapolis - - -	154
Cumberland - - -	131
Ramsheg - - -	112
Horton, Windsor, and Cornwallis	125
Newport - - -	60
Lunenburgh - - -	104
Charlotte-Town, Prince Edw. Island	125
Tryon and Bedique - -	54
Carried forward -	1872

Brought forward as Total in Nova-Scotia and New-Brunswick District this year -	1872
Last year, 1821 - -	1732
Increase - - - -	140

In the Newfoundland District:

St. John's - - -	50
Carbonear - - -	57
Harbour-Grace - - -	24
Blackhead and Western Bay -	151
Port-de-Grave - - -	22
Bonavista and Catalina - -	116
Trinity - - -	58
Grand-Bank and Fortune-Bay -	40
Island Cove, Perlican, and Hant's Harbour - - -	374
Burin - - - -	24
Brigus - - - -	50
Total in Newfoundland District this year, 1821 - -	966
Last year - - -	949
Increase - - -	17
Total number in British North America this year, 1821 -	3582
Last year - -	3425
Increase	157

GENERAL RECAPITULTATION.

Number of Members now at Gibralter, and in France - -	104
In Ceylon, at Madras, Negapatam, and in New South Wales - - - -	479
In South and West Africa - -	677
In the West Indies - - - -	23,857
In British North America, including Newfoundland - - - -	3582
The General Total of Members under the care of our Foreign Missionaries, in 1821, is - - - - - -	28,699
Last year, it was - - - - - -	27,452
Increase of Members in the Foreign Missions - - -	1247

REPORT

OF THE

WESLEYAN-METHODIST MISSIONARY SOCIETY:

1821.

The Committee have hitherto had the satisfaction to present their Annual Report of the state and prospects of the Wesleyan Missions, with the most lively feelings of gratitude for past successes, and of hope, as to the future. These sentiments have suffered no abatement; for never were the Committee able to review the proceedings of a year with greater pleasure, and never did prospects more cheering present themselves as incitements to future exertion. To God be all the praise!

The following is a condensed view of the state of the Missions in the several stations occupied by the Society.

THE GIBRALTAR MISSION.

At Gibraltar the Mission has continued to exert a favourable influence upon many of the military in that large garrison, and by them and the inhabitants of the town the Chapel has been well attended. Considerable exertions have also been made to supply the neighbouring parts of Spain with copies of the Scriptures in Spanish, a number of which have, at different times, been kindly furnished by the British and Foreign Bible Society. Useful tracts have also been distributed among the Spaniards; among whom a spirit of inquiry as to religious truth is rising, in several parts of that important country.

Our cause in Gibraltar has sustained a great loss in the death of one of its most valuable friends, F. U. Tripp, Esq. late Captain in his Majesty's 26th regiment. To the memory of this amiable and pious gentleman the Committee wish to offer the tribute of their esteem and gratitude. He was the fruit of the

Gibraltar Mission, having been brought to a saving acquaintance with religion under the ministry of the Rev. THOMAS DAVIES, formerly one of the Society's Missionaries on that station. After a most exemplary and useful life, from the time of his conversion, he died in December last, at the house of his mother, in Sussex, in the triumph of faith, and the unclouded hope of eternal glory. In token of his regard for the Wesleyan Missions, he left by will £50 to the funds of the Society, and £600 to be applied to liquidate the debt on the Mission Chapel at Gibraltar.

From the increase of the congregation, the Chapel at this Station would bear an enlargement, a work which may probably ere long be effected. In the mean time, various means of usefulness are open to a Missionary besides public preaching, in a place so circumstanced as Gibraltar, connected with Spain, and comprising a population of people belonging to so many nations.

The following are some extracts from the journal of Mr. CROSCOMBE, who has succeeded Mr. REES:

"June 20. Two Spanish gentlemen called on me to obtain books. They stated, that they were from Cadiz; that the Spaniards were anxious to be instructed; and would gladly receive any useful books in Spanish. I gave them a few Testaments and tracts, for which they expressed the most lively gratitude.

"July 1. Preached this evening on the spread of the Gospel, from 'Thy kingdom come.' The congregation was large, and unusually attentive, both to the sermon, and also to the extracts I read them from Missionary publications, lately received from England. I hope the information given them, as to the spread of light and truth in different parts of the earth, will excite their earnest prayers, and call forth their liberality.

"6th. Our Missionary prayer-meeting this evening was numerously attended, and the extracts read respecting Missions, appeared to be very acceptable. I was pleased to observe the strong desire manifested by the congregation to obtain our Missionary publications. I think their extended circulation will do great service.

"11th. After the service this evening, a Spanish priest called on me to get books. He was on his way into the interior of Spain, and inquired particularly for Bibles and Prayer-books. He stated that the Spaniards were very anxious to get information on the subject of religion, and he appeared desirous of forwarding their wishes.

"28th. The last week has furnished me with several proofs that my unworthy labours have not been fruitless. We have had several con-

versions. Great peace and unanimity prevail in our Society, and much of the Divine presence is felt in all our means, both public and private. Several of the military have lately been brought under hopeful religious impressions.

"The morals of the great mass of the population of this garrison are greatly depraved. The profanation of the sabbath, especially by the Spanish part of the community, is indeed awful. Open shops, and the performance of work of various kinds, are the least of the evils which we are doomed to see and mourn over. Skittles, quoits, balls, cards, singing songs, and dancing, are the common sabbath-day amusements, and commence regularly in the afternoon. May true religion and morality lift up their heads, and exert their influence in this truly wicked place!"

THE FRENCH MISSION.

Some success has attended the Missions in Normandy, at Mer, and at Cherbourg, where several persons have been brought to a saving acquaintance with the truth of the gospel. The great benefit, however, to be expected from the exertions of our, and other, Missionaries in that country is, the bringing of those zealous ministers, and other religious persons, found in different parts among the Protestants of France, to a better acquaintance with the character and objects of the religious public of our own land, and with those views of doctrinal and experimental religion, which the maturer state of spiritual Christianity in this our highly favoured country presents. Many have thus been excited to new efforts for their own religious improvement, and for the revival of religion in the Protestant churches of France. In this view the late visits of the Rev. Charles Cook, one of the Society's Missionaries, to the South of France and Switzerland have been attended with good. The Lord is calling forth his witnesses in those quarters; the sad state of fallen Christendom is laid upon the hearts of the remnant of his people with increasing weight; and prayers more earnest, and efforts more energetic, seem on the point of being exerted for the restoration of pure and primitive religion.

The following is an extract from the annual report of the Brethren in France, as to the Mission in that country.

"On the Beuville and Perier stations there are no remarkable indications of progress, but we are happy to state, that the members

of our Societies are walking worthy of their vocation. At Condé the congregations are generally good, and the religious state of the Societies very encouraging. From the increasing spirit of hearing manifested by the people at Mer, and the two other places where Mr. De Kerpezdron preaches, together with the effectual and warm support of several respectable persons for the establishment of the Protestant cause in this place, and the increasing respect paid to the Lord's day and the ordinances of his house, Mr. K. is encouraged to hope that his labours will be crowned with ultimate success. He only awaits the arrival of the Prefect, who is absent, to begin the building of his new church, and when it is finished he intends to have preaching and prayer-meetings on the week-days. He established last winter a school for adults, in which 56 persons receive religious instruction, and the progress of some of them has been very gratifying. Mr. K. has obtained permission from the government to establish a Lancasterian school, and is waiting only for the books, slates, &c. which have been promised from Paris. It is determined also, when they shall arrive, to establish a Sunday school, and twelve persons of both sexes have promised to become teachers.

"In Cherbourg considerable opposition has been experienced. In the South of France, Brother Cook reports, that the revival of religion, of which he witnessed the beginnings in the last year, is spreading more extensively in that country."

Some extracts from Mr. Cook's journal are inserted below. From them it sufficiently appears, though the extracts might have been much enlarged, that in various places in the South of France a great desire exists among the Protestants, especially of the lower classes, to hear the truth preached with simplicity and faithfulness, as well as the best disposition among some of the Ministers and Consistories to favour the efforts of zealous Protestant Missionaries. (1)

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(1) "*Mens, departement de l'Isere, Jan.* 29, 1821. The town contains about 2200 inhabitants, of which 1200, or 1300, are Protestants. I attended a meeting of the consistory, and on the motion of Mr. P., they invited me to stay with them a week, and to preach every day. I felt thankful for such a call, and gladly embraced it.

"I lodge at Mr. Pelissier's, the ancient mayor of the town. After supper, (they sup here at five o'clock,) I asked for the Bible, and expounded the Parable of the Sower to the family, and one or two of the neighbours. I preached this morning on John xvi. 23. Was agreeably surprised to find about 600 persons assembled in the church. Spoke in the evening at Mr. Pelissier's on the Beatitudes, to about 20 persons.

"30th. I accompanied Mr. Pelissier to Treming, where he has a large glass manufactory. I had sent word that I should visit and preach to them; and about 200 of the Protestants assembled from the mountains. All were deeply attentive, while I enforced the solemn inquiry, 'How shall we escape, if we neglect so great salvation.' In the evening about 30 persons came in to join our family devotions, to whom I endeavoured to show, that 'He hath not dealt with us after our sins, nor rewarded us after our iniquities.'

THE CEYLON MISSION.

This Mission employs 13 Missionaries, and 3 Assistant Missionaries, with upwards of 120 Catechists and School-masters;

"The news of the arrival of a Protestant Missionary having reached the neighbouring villages, I had not less than 900 hearers, to whom I recommended the one thing needful, and described the disposition implied in a right choice of it.

"*Feb.* 2. To-day the church was filled an hour before the service.

"In the afternoon I went to Menglass, a village entirely Protestant, containing 10 or 12 houses. It was a delightful prospect for me, in mounting the hill between Mens and Menglass, to see the troops of men, women, and children who were pressing toward us. Mr. Blanc, who accompanied us, was much affected. It was a remarkably fine afternoon. I preached out of doors, as no house would have contained the people, on the side of a small hill, on all sides surrounded at a short distance by mountains, (a part of the Alps,) whose summits were covered with snow. One of the largest seemed to be within a few hundred yards of the place in which I stood. In my congregation were some aged persons who had formerly been obliged to assemble in caves and crannies of the earth. I exhorted them to make a proper use of the advantages a paternal government now affords them.

"*La Mure, Feb.* 5. On rising this morning I found that the winter had returned; a cold north-east wind had brought with it a fall of snow. This obliged me to decline the friendly offer of a horse from Mr. Pelissier, as the descents among the mountains would have been dangerous on horse-back, on account of the ice under the snow. Messieurs the Pastors, and some of the members of the consistory, accompanied me to the foot of the first mountain, when the snow falling more heavily, they returned, and I continued my course, accompanied by a guide. On the top of the hill the wind was so strong and piercing, we could hardly keep our feet. About half way I overtook a company of peasants, who were going to hear the preaching. There were some females among them; when I asked them how they could think of setting out in such weather to walk eight or nine miles, one of them replied, 'We should like to follow you all the world over.' This gave me an opportunity of exhorting them to follow Jesus. I found on my arrival here, that the Protestants had applied to the mayor for a place in which we might assemble, and that he had given them a large room in the town-hall. In the evening I desired my host to call the Protestants together; he did so, and I expounded to them the Parable of the Sower.

"11th. Preached this morning at Grenoble, to about 200 hearers, from 1 Peter i. 3—9. In the afternoon heard Mr. Bonifas expound the last chapter of the Epistle to the Romans; and in the evening expounded the Parable of the Sower at Mr. Bonifas's chambers, to about 20 persons.

"25th. *St. Paul trois Chateaux.* I arrived at Montelimar the day before yesterday. Mr. Rame begged me to stay and take his place here to-day. I preached this morning from Heb. ii. 3, and in the afternoon from Luke x. 42, to about 300 hearers.

"*Lourmarin, March* 3, 1821. I arrived here this evening, and received a hearty welcome from Mr. Lourde, and a great number of the Protestants who came to welcome me.

"4th. I preached at 11 from Heb. ii. 3, and in the afternoon on Justification by Faith alone, from Romans iii. 28—31.

"I expounded 1 John v. 6—12, and had a good deal of conversation with the leader of the singing here. He appears to be truly serious.

"7th. This morning I saw the leader of the singing, and I begged him to invite 18 or 19 of the most pious of the poor members of the church to meet me at Mr. Lourde's this evening. About 20 persons assembled, whom I met in class. Mr. L. is perfectly convinced that such are the sort of meetings necessary in his church.

"8th. This evening a great many persons expressed a desire to be present at a similar meeting to the one we held yesterday. I proposed to Mr. L. that we should hold a prayer-meeting. Accordingly they assembled about seven o'clock in the Lan-

and is every year acquiring stability, and exerting a wider and more beneficial influence upon the heathen population in the neighbourhood of the respective stations.

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casterian school-room. Mr. L. gave out a psalm and prayed. I gave an exhortation and prayed also. There were about 150 persons present.

"*Le Gros, March* 9. Mr. Lourde accompanied me hither to see a colony of Protestants, which has subsisted in this neighbourhood for many years without any service or worship. In the evening I preached to them from Heb. ii. 3, and after preaching recommended to them to have a Protestant school-master established among them, for the instruction of their children.

"*Merindol,* 11th. Preached this morning at 11, from Rom. i. 16, and in the afternoon assembled the young persons, and catechised them on the 1st chapter of St. Mark's Gospel, to the 20th verse.

"*Nyons, departement de la Drome, March* 13. I set out yesterday morning at five o'clock from Merindol. The Protestants had furnished me with a mule and a guide.

"14th. I preached in the church from Rom. i. 16. Numbers could not enter. I would not preach in the open air, because of the Romish Missionaries here; it would have had too much of the appearance of direct opposition to them, and in the state in which the two parties are, it might lead to a riot. In the evening, at Mr. Du Cros', I expounded the Parable of the Sower.

"16th. To-day the Romish Missionaries planted the cross. This is the last act of their Mission; they leave the town the same night they do this. On this account we had no public service, lest in going from the Protestant church, the two parties might meet, and an affray be the consequence. In the evening I expounded the third chapter of Zechariah to about 100 persons.

"17th. To-day I preached in the church from John xvi. 23, and in the evening from Matt. vi. 9, at Mr. Du Cros'. So many assembled, that Mr. D. began to fear for his flooring. The tears and sobs of the assembly almost prevented me from continuing at one time. A deputation from the church of Vinsobre came to beg me to visit them. I promised them a visit on Monday next.

"18th. I read and applied the first nine verses of the 55th of Isaiah, to about 250 persons. I love these evening services: I can be as plain and familiar as I please, and the Word seems accompanied with peculiar power. The consistory of La Motte Chalancon, containing 7000 Protestants, have requested a visit from me. I desired them to send horses for me and Mr. Du Cros on Thursday next.

"19th. A couple of mules were brought early in the morning for Mr. Du Cros and myself to visit Vinsobre, which is about four miles from Nyons. Several of the inhabitants of Nyons attended the service; and the crowd was so great, that when I arrived I found a great number who could not get into the church. I therefore sent for a large table, and placed a small table and chair on it, in a large yard close to the church. I suppose there were nearly 2000 people, to whom I addressed that important inquiry, 'How shall we escape, if we neglect so great salvation.'

"*La Motte Chalancon,* 22d. We set out this morning early, on horse-back. We had a good road for about three leagues, begun by Bonaparte in 1812, and intended to communicate with Piedmont. It is a beautiful piece of human art, but destined probably never to be finished.

"After about three leagues we left the road, and were conducted by our guide by a zig-zag path up one hill and down another, till we arrived at a small village called Ville Perdrise. Here we refreshed our horses and ourselves, and continued our course over the mountains for three or four hours longer.

"About two o'clock, on turning round a mountain, and preparing to descend, I saw the town at a distance of about half a league; and looking toward the foot of the mountain, I perceived a crowd of people assembled looking toward it; a shout at that moment reached my ears, and I perceived that they were waiting for, and had seen us. At the next turn of the hill, we met some horsemen who had crossed the river to meet us. At the foot of the hill we found the rest of the consistory with their venerable pastor, aged nearly 80 years, waiting for us. After taking a slight refreshment, I went to the church, which was well filled, and preached from Rom. i. 16.

In the Southern or Cingalese division of the island, the principal stations to which Missionaries are attached, and from whence they itinerate among the surrounding villages, are, *Columbo* and *Colpetty*;—*Negumbo* and *Kornegalle*, (in Kandy); —*Caltura*;—*Galle*;—and *Matura*. In the Northern or Tamul division, *Jaffna* and *Point Pedro*;—*Trincomalee*;—and *Batticaloe*. The number of Schools connected with the Mission are, in the South, 65, containing 3947 children; and in the North, 19, containing 931 children; exclusive of those in the Batticaloe station, the return of which is not complete.

Before the Committee detail the operations of their Missionaries in Ceylon, during the last year, they cannot but pay a tribute of respect to the Columbo Bible Society for the zealous and laudable manner in which it continues to exert itself for the benefit of the inhabitants of that interesting island, by the encouragement given to the translation and dissemination of the Scriptures, and other useful books on the subject of religion. Very intimately is that Society connected with the direct efforts of Missionaries to convey to the natives the knowledge of Christ; and every true friend to religion must greatly rejoice at the union of the respectable and influential classes there, from the head of the local Government, to almost every person in inferior office, to make the rule of Great Britain a permanent blessing to Ceylon, by furnishing it with the greatest blessing which even a Christian government can bestow. Thus, whilst the Missionaries of different denominations are rendering their acquisitions in the native tongues available to the translation of the Scriptures, the liberality of the members of that Society and its branches,

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The following is an extract of a letter from Mr. Cook, dated Oct. 29, 1821:

"I left Montauban the 13th inst. accompanied by Mons. Bonnard. I have preached at Thoulouse, Prylaurens, Realmont, Roquecourbe, La Canne, Pont de Cameres, and on Sunday last at Milhaud. On Thursday next I intend to set out for Montpellier, and from thence I shall visit Nismes and the Vaunage, where I intend to stay one or two months. The fields are white to the harvest in all this country, but certainly much cannot be expected, till we have more labourers. If I visit all the places in my circuit that are open to me, I can preach but seldom. If we could have a sufficient number to visit every principal place once a month, or once in six weeks, we should soon see fruit of our labours; as it is, I am often so exhausted, that I fear my body will sink under my fatigues: but such is the hunger and thirst of the people after the word, that it is impossible to spare one's self. Almost every where I have accustomed the people to assemble on working days to hear the word. This will always be a great saving of time, if it be continued; the congregations are quite as good, and sometimes better."

with the aid also of some generous grants from the Committee of the Parent Society at home, is conducting those translations through the press, and furnishing them both to the adult natives and the children instructed in the various Schools. The Schools too are daily opening a wider field to the benevolence of the Society, both by putting a great number of native youth yearly into a capacity to peruse the Scriptures and other publications, and by awakening a serious and religious interest in the "oracles of God."

From its last Report it appears, that the Columbo Bible Society had distributed, in the year preceding, 1343 Bibles and Testaments in English, Dutch, Portuguese, Tamul, and Cingalese; 909 copies of separate parts of the Old and New Testament in Cingalese; 65 Copies of Extracts from the New Testament on the folly of Idolatry, in English and Cingalese; 948 Copies of Extracts from Genesis on the Creation, in English and Tamul; 2000 Copies of Extracts from the Old Testament on the unity of God, and in condemnation of idolatry, in English and Tamul; 363 Tamul Prayer-Books; and 103 Copies of Greene's Principles of Religion, in English and Cingalese. An annual distribution like this is an administration of truth and grace, which cannot but be productive of great moral effect, and especially when so many minds are prepared to profit by it through early instruction in Mission Schools, the preaching of the Gospel, and the establishment of the ordinances of religion, in various parts of the island.

The noblest employment of the press is thus to furnish the heathen with the means of acquaintance with the redeeming purposes of that Being of whom they have for ages been ignorant, and the Committee are happy to report, that the Mission printing establishment at Columbo, besides furnishing a number of publications for the use of the Mission Schools, and an edition of the Liturgy in Cingalese, for our native congregations, has been kept in a state of great activity by the Columbo Bible Society.

"The printing office," says Mr. Fox, "has continued in active operation, though several of the hands have been laid up by sickness, or have been absent from other causes. For several weeks we were obliged to employ almost the whole strength of the office in the

second edition of the Singhalese Testament, of 3500 copies, which we stood pledged to complete before the anniversary meeting, and with close attention it was accomplished to the great satisfaction of the Columbo Auxiliary Bible Society. Most other works were therefore of necessity suspended. The quarto Book of Common Prayer, printed for the Bishop of Calcutta and the Archdeacon of Columbo, is nearly completed. Brother Clough's Singhalese translation of a volume of short sermons for the use of schools will shortly be out of the press, and, when finished, will be forwarded without delay to the stations where they are required. We hope in a few days to receive the font of Tamul types shipped at Trincomalee by Brother Carver; and should it be perfect, or but little defective, we shall be able to print for the Brethren labouring among the Malabars, any work they may have prepared for the press.

"It is now four years," say the Committee of the Columbo Bible Society in their last Report, "since the superintendance of the press has been transferred to the Wesleyan Missionaries, with whose able and assiduous management the Committee continue to have every reason to be satisfied. The most interesting purpose to which the press has been applied during the past year, is the octavo edition of the New Testament in Singhalese.

"This edition of the New Testament consists of 3500 copies; which, with the quarto edition previously published by the Society, and the donation of 2000 copies from the Calcutta Auxiliary Society formerly noticed, will amply supply the spiritual wants of the Singhalese for a considerable time.

"The printing of 2000 copies of the Book of Psalms, the translation of which at the time of the last Annual Meeting had advanced as far as the 119th Psalm, has been completed during the present year: 1000 copies of the Book of Proverbs have also been printed; and as soon as they are bound, will be delivered into the stores of the Society for distribution; and the press is now occupied in preparing a similar number of copies of the Book of Exodus, which are in a state of forwardness, and will soon be completed.

"The resolution announced by the Committee last year to avail themselves of the opportunity afforded by the interruption in printing the New Testament, to publish Extracts from the Tamul, has not been forgotten. Before the end of September, 2000 copies of the second selection, consisting principally of passages from the Books of Exodus, Isaiah, and Daniel, on the unity of God, and in condemnation of idolatry, were finished; 1500 in Tamul and English on the alternate page, and 500 in Tamul alone. The greater part of these selections were immediately forwarded to Jaffnapatam, where they are now in course of distribution under the superintendence of the Sub-Committee at that station."

From the same Report we make also the following extracts.

"The increased demand for the Scriptures, as evinced by the greater number of copies distributed in the preceding than in the former year; the establishment of an additional Auxiliary Society in

a quarter of the island where such an Institution was peculiarly desirable; the improved skill of the gentlemen employed in translating the Scriptures on the one hand, and on the other the rapid progress making by the natives in acquiring a knowledge of the English language, which is so obvious as to strike the most common observer, both equally tending to weaken the great barrier to mutual and unreserved communication; the unceasing and paternal protection of the government of Ceylon: and above all the powerful support of the British and Foreign Bible Society, are at once strong incitements to additional exertions, and pledges that those exertions will not be fruitless.

"The progress making by the Singhalese in acquiring a knowledge of English is particularly striking, when contrasted with their ignorance of the Dutch language. Though the latter nation retained possession of the maritime provinces of Ceylon more than a hundred and fifty years, not a Singhalese is to be found even in Columbo who can speak a syllable of Dutch, with the exception of a very few Headmen who attained an imperfect knowledge of it to qualify them for the situation of interpreters; while the English, whose residence on the colony has not equalled a sixth part of that period, have inspired the natives with such a desire of learning the language of their Rulers, that numbers of them already speak it with facility, and there are few Singhalese of any respectability in the vicinity of the principal towns, who have not put their children in the way of acquiring it, by placing them at some of the numerous seminaries established for that purpose.

"It is but justice to add, that the Wesleyan Missionaries have eminently distinguished themselves by their successful exertions in this important object.

"But the most general medium of communication between Europeans and natives of Ceylon is a corrupted dialect of Portuguese. This language, if so imperfect a jargon may deserve the name, has in a surprising manner survived the power of its founders for near two centuries, and is still spoken, not only by the numerous half-cast descendants of that people, who form a large portion of the population of the great towns, but by most of the lower class of natives who hold any intercourse with Europeans.

"Anxious to impart some knowledge of the Scriptures to a considerable number of people who could obtain it by no other channel, the Rev. R. Newstead, one of the Wesleyan Missionaries, a man whose active exertions, tempered by an uncommon mildness and simplicity of manners, peculiarly qualify him for the office, has published a translation of the Gospel of St. Matthew in Portuguese, written in a style perfectly intelligible to all who speak that tongue; and as the whole edition has been circulated in a very short space of time, there is every reason to hope that the utility of the work will compensate the labour of the translator."

We may add, that Mr. Newstead has also translated the Book of Psalms into the same dialect, and intends to print the

Liturgy, "which," as he observes, "will form with the Psalms, a very useful help to our people of that class, both in their public and private devotions. Both will be printed in the same size as Brother CLOUGH's Singhalese Liturgy, for the convenience of binding together."

Besides the literary labours in which some of the Brethren in Ceylon have been engaged, as co-adjutors with clergymen, the Missionaries of the Church and Baptist Societies, and other gentlemen, in the translation of the Scriptures, Mr. CLOUGH has been employed upon a Cingalese and English Dictionary, and Messrs Fox and CALLAWAY have published copious School Dictionaries and Vocabularies in Cingalese and English, and the Ceylon-Portuguese and English, which will prove of great use in the schools, and to all who are engaged in the study of the prevalent languages of the island.

Our Mission Schools, the Committee are happy to state, are, as a whole, in a state of growing prosperity; and with every year, by the blessing of GOD, are exerting a more extensive and wider influence upon the moral state of the population. From the "Third Report of the Ceylon Native Schools," very recently received, and addressed to the Committee, we are enabled to lay before the friends of the Society, the following interesting Extracts.

"We feel ourselves incapable of giving you a full view of the deplorable state of a people who believe that all things are governed by chance; who find malignant gods, or devils, in every planet, whose influence over mankind they consider to be exceeding great, and the agents who inflict all the evils that men suffer in the world.

"It is not surprising that a people under the influence of such slavish fears should be a ready prey to every designing impostor professing to have power over the planets, to foresee their baneful influence, and to counteract their fatal operations.

"Hence the country abounds with Capuas and Astrologers, who practise their impostures upon a people sufficiently prepared by their credulity and their fears to believe all their pretensions; and the ascendancy which they have over all ranks of people is beyond all conception.

"Offerings made to devils have by many been accounted incredible, but nothing is more common in Ceylon. When a child is born, the time of its birth is particularly noticed, and an account of it is carried to an astrologer, who, according to art, sets to work to determine what planet had influence at the time, from which he determines the degree of malignant influence then operating.

Means are then made use of to avert or mitigate this influence, which is commonly in the following way. Recourse is had to a Capua; a small place is erected, and a seat prepared for the person in whose behalf the ceremony is to be performed. After the setting of the sun the Capua comes with his inchantments, which however are not often fully prepared till near midnight, and an image of the devil is formed of clay, and a fowl, previously blackened with charcoal, is placed under a basket. The person is then seated, a number of lamps are lighted, and the ceremony begins by the dancing of the Capua before the image of the devil, and shaking a box of perfumes and rattling rings, singing incessantly something unintelligible to all but himself, dancing or jumping during the whole ceremony, which usually continues till near day-break. Then the fowl is taken from under the basket, its head is twisted off, and the blood sprinkled on the image of the devil: thus ends the ceremony. The same ceremony is observed in cases of sickness, and should the patient die, there is a ready salvo for the failure—they offered to the wrong devil. This is sometimes supposed to have arisen from a mistake in the time the child was born, or the time the person became sick, and on this account they believe that they have mistaken the influencing demon.

"A people so circumstanced need no addition to their miseries, but are objects toward which Christian pity will extend itself as far as the voice of their case can reach. They are literally, through fear of death or malignant demons, all their life-time subject to bondage. Nor does their gloomy mythology inspire them with hopes beyond the grave; a system, which represents gods, men, and devils, as equally mortal; whose existence is perpetuated only by successive transmigrations, being perpetually in a state of probation, and on each new birth rising or descending in dignity, according to their behaviour in the preceding state, till at length all experience the same fate, total annihilation.

"We have felt the deepest commiseration in beholding tens of thousands of our fellow-creatures in this debased, this dreadful situation, and have used every possible means to obtain access to them, bearing with us the everlasting Gospel. It cannot be supposed that no obstacles would present themselves to retard the progress of a work tending to bring to nought the kingdom and power of darkness; we have met with many, we have surmounted many, and contend with those which yet remain. Yet we have met with no obstructions which it was not natural to anticipate, and those which have occurred have been less than even a sanguine mind would have been led to expect. Our facilities in the Singhalese part of the island have been great, arising from the kind patronage of our worthy countrymen; the countenance of the men of influence among the natives; in many cases from the favourable disposition of the people; and lastly from circumstances purely providential.

"We have felt ourselves the happy almoners of British Christian bounty, which has enabled us to bestow on the heathen, not silver and gold, but that which is more precious and imperishable, the Word of God.

"The work alone would encourage us, independant of present success, because we know, on the sure testimony of Divine truth, that our labour is not in vain in the Lord; nor shall the word be fruitless or return void, but it shall be a light to the Gentiles, and for salvation unto the ends of the earth.

"But added to this we have already reaped fruit of our labours, and rejoiced in the work of our hands; many have received the truth in the love thereof; some who have experienced its saving power are now before the throne, among the company which no man can number, having washed their robes and made them white in the blood of the Lamb; while a goodly number are spared to us, to comfort us in our toil, and to encourage us in our Christian efforts among the heathen.

"Since our great calling is to preach among the Gentiles the unsearchable riches of Christ, this was considered by us as our proper work, and our first labour was to collect together people of all descriptions, to publish to them the true way to life and happiness. Casual congregations were frequently collected, and these were addressed in the plainest and most faithful manner; but it was found that much of this labour was as seed sown by the way-side; that though a limited good might be anticipated by such labours, yet so exceedingly dark and ignorant were the natives, and manifested so great an inaptitude to comprehend the plainest subjects connected with a religion affecting the heart and changing the life, that it appeared necessary, if practicable, to collect the people together and place them under pastoral care. To establish Schools on Christian principles appeared to us the best adapted means, if not the only one. Having had many requests from the natives, and intimations from home that Christian Schools would meet with countenance, we ventured on answering some of the petitioners in the affirmative; a few schools were formed, and we were gratified to find that the heathen felt little reluctance in sending their children to Christian schools. The establishment of these schools was noised abroad through the southern parts of the island, and from this period the Missionaries in the different stations received numerous petitions from various villages to obtain the same privilege, and from these circumstances originated our system of schools, as described in former Reports. In the northern parts of the island we have been differently circumstanced; the prejudices of the Hindoo are almost invincible, and the introduction of Christianity a laborious work. The prejudice of the Budhuist is not so strong, nor does Budhuism offer any formidable barriers, further than ignorance operates, to the introduction of a purer system of doctrine. We rejoice, however, that while many favourable circumstances have operated on our behalf in the South, perseverance and labour have not been in vain in the North.

"Our mode of instruction has been adapted to the condition of those under our care, commencing with the alphabet, and proceeding to the New Testament, in English, Singhalese, and Tamul, and other useful branches of education have also been taught. Our

schools open with supplications to the God of heaven and earth, and close in the same manner. Portions of the sacred Scripture are daily read in all of them.

"On the Sabbath-day the children assemble together for public worship, when the liturgy is read in three languages, with portions selected from the Scriptures, and a sermon is preached or read, or an exhortation given, to which catechetical exercises are added.

"Many of the schools have been in operation for nearly three years, in which time about 1800 children, instructed in Christian principles, have been scattered abroad among the mass of the population, to pursue their different employments; and have left us with good hope of their being fully persuaded that the worship of idols is both vain and sinful.

"A considerable number have the fear of God before their eyes, and their conduct is truly worthy of their Christian profession. Several have obtained good situations, some in private families, and others in different departments of government service; and we are happy to find that they have hitherto proved themselves worthy of the trust reposed in them.

"In the selection of teachers we have used the utmost caution, and every candidate has passed through the strictest scrutiny, previous to his admission as a teacher in one of the Mission schools. The profession of Christianity, sound morals, and respectability of character, have been considered by us essential qualifications for the office of Mission school-masters; and although a few instances have occurred in which our expectations have been disappointed, most of them have proved themselves worthy of our confidence.

"To render our schools successful beyond what we could anticipate from their being visited only by Europeans, we have in every station appointed some of the most approved natives as visitors of schools, whose business it has been to examine the different classes in every school, give suitable advice, and bring us the most detailed reports.

"One thing was yet wanting,—to introduce the public worship of God in all our places on the Sabbath-day. To accomplish this in some degree, a school-master or visitor was appointed to read an abridgment of the Liturgy in Singhalese, and selected portions from the New Testament, where a Missionary, an assistant Missionary, or a Local Preacher, could not be present; but we considered that it would tend much to the spread of Christianity if we could, by any exertions, preach a sermon in all our places on the Sabbath. This, from our numbers, appeared impracticable, yet it was judged no mean step towards the accomplishment of our wishes, if we could secure the reading of an approved sermon, where a Missionary could not be present: and we are happy to say that this wish is near its accomplishment. Brother Clough has translated a series of sermons into Singhalese, which are now in the press, and will soon be in possession of the persons appointed to read them.

"In every circuit the school-masters are met every Saturday, when they are required to give the most particular report of every thing

connected with their several schools in the course of the week. After these accounts are given, the school-masters read portions of Scripture in English, or in one of the native languages; and after a suitable exhortation, the meeting concludes with prayer in one of the native tongues.

"The utility of these weekly meetings is incalculable. The teachers become well acquainted with a uniform mode of discipline, a laudable emulation is excited among them, and from the numerous exhortations which are given, they feel the weight of their responsibility. Should any case occur in which reproof is necessary, it has more than ordinary weight when given in the presence of a number of their fellows, who know they can only calculate upon our approbation so long as by their good behaviour they continue to merit it.

"Our general visitations of schools have the same influence on the children, as these meetings have on the masters. On those occasions every scholar is examined, as to improvement and conduct—the class-papers are inspected, and inquiries are made into causes of absence, &c. Regularity in attendance, good behaviour, and improvement in learning, recommend the children as candidates for the rewards sent out by the benevolent of our own country; and to merit these rewards seems to convey to the minds of the children the highest degree of satisfaction: the intrinsic value of a reward has in itself but little influence; it derives its chief weight from the circumstance of its being sent out from Europe, and, on being exhibited, serving as a certificate of the personal merit of the possessor.

"Among the many important ends we have secured, one, which will be as gratifying to you as to ourselves, must not be omitted. By persevering labour we have been enabled to provide our schools with Christian books, and thus have been able to dispense with those in our course of instruction which have a tendency to heathenism and superstition. We have closely studied the native character, and laboured, as far as possible, to ascertain their views and prejudices, and by prudent measures we have introduced into our schools such books as were calculated to answer the design of our Missionary labours, without any opposition, and without creating any alarm.

"From the great difficulty of gaining an accurate knowledge of the languages of the people among whom we labour, amidst a variety of laborious duties, which leave but a small portion of time for close study, our progress in the attainment of this end has necessarily been slow; but as we have viewed it as a matter of the highest importance, to prepare books for our schools entirely Christian, we have never ceased to direct our energies to this point. From our increasing ability these labours become considerably easier, and we anticipate completing, at no distant period, a regular series of school-books, in the several languages, necessary for all branches of useful instruction, which will stand the ordeal in point of style, as well as in point of sentiment.

"We have sometimes been gratified to hear our tracts read in parts of the country where yet Christian schools have not been established; and from others we have heard of similar circumstances occurring in

distant parts of the country, where, it is probable, the foot of a Christian Missionary cannot tread for many years to come. Many of these little works are carried quite into the heart of the Kandyan country, by boys who have left our schools to enter into the government service as writers, and we have yet heard of no dissatisfaction expressed by the natives at their introduction They may, perhaps, be the precursors of schools in places deeply hid in the bosom of extensive forests.

"Another circumstance encourages the most pleasing anticipations with respect to the future utility of our schools. A considerable number of young men of superior abilities are rising up in them, whose views and dispositions fit them well for the situation of school-masters among us, and who, we trust, will feel the same tender solicitude for the welfare of their countrymen which we felt for theirs, and having been brought up under our care, and well instructed in the discipline of our schools, will doubtless be valuable successors to those masters who have not had the same advantages.

"The advantages of education begin to be duly appreciated, especially where our course of instruction embraces the English language, as several who have been instructed in our schools, under the direct superintendance of the Missionaries, have been qualified for government situations, which they now fill with credit to themselves and their instructors.

"The gratitude which our pupils have shown, when, having completed their time with us, they have obtained a situation for which they have been qualified, has been the most grateful to our feelings, and a full compensation for all our toils. We hope in all instances, and we have proved in many, that these grateful impressions are not transitory, and 'like the morning dew which goeth away,' but permanent amidst the temptations of the coast, and the trials and partial solitude of the interior. From some we receive the most gratifying letters, and from others the most satisfactory testimonies of lasting gratitude. They recognize us as their benefactors, and we recognize them as our children, and the hopeful fruits of our labours.

"The total number of schools under our care, as stated in our Minutes, is 86; the number of children taught in them is 4908, and the number of school-masters and school-mistresses is 133, distributed as follows, viz.

	Schools.	Children.	Teachers.
In the Columbo station	11	915	28
Negombo	9	470	14
Caltura	19	1124	28
Galle	12	717	20
Matura	14	721	21
Jaffna	15	696	15
Trincomalee	3	215	4
Batticaloa	1	20	1
Madras	2	30	2
Total	86	4908	133

"The increase in our school department this year has been 11 schools and 424 children, and the number of those who have left the schools in the course of the year, many of whom had been in some of the schools from their establishment, is nearly 600.

"The Colombo Station has always offered the fairest prospects for Missionary exertions. Two new schools of great promise have been opened, one in a village about three miles from Colombo, the other about eight. Both these schools are taught by excellent men, who feel deep interest in their prosperity, and the success of their praise-worthy efforts appears in the daily improvement of their charge. These schools are peculiarly distinguished by the regularity with which the little congregations assemble on the Sabbath-day. The most valuable school on this station is the school in the New Bazar, at which there are generally 120 boys and girls present, and sometimes a greater number. In this school upwards of 50 children can read the English Scriptures, and more than 60 can read the Singhalese Testament. The teacher is a very superior man, well qualified for every good work, and one of our most laborious and useful local preachers.

"The remaining schools on this station amply reward the brethren for their labours.

"In some parts of the circuit the Capoas have been zealously at work to undermine the schools, and prevent the children of the villages from attending them: at these efforts we are not surprised, for the boys instructed in our schools are so far delivered from those slavish fears which affect all classes of natives, that they laugh at the pretended powers of the Capoas as much as the intelligent youth of England do at the antiquated fables of fairies. They have not however been entirely without success; they were near triumphing in the destruction of one school, against which their chief efforts have been directed; but by proper measures their designs have been partially frustrated.

"Some of the schools seem an epitome of the whole island, containing children of all descriptions, speaking all the languages of the island, and learning together in the strictest harmony.

"At the extreme boundary of the Circuit southward, in the village of Morotto, is one of our oldest established schools, of which nothing but good can be said. It is eminently a Christian church, placed under the care of a young man worthy of all praise, who is himself the pattern of what we wish the people to be. His excellent deportment, his unfeigned piety, and respectability of character, render him a valuable auxiliary to our work.

"The Negombo Station. The want of a place of worship sufficiently large to collect the children of the schools in the neighbourhood of Negombo on the Sabbath-day was very sensibly felt, especially as there was no Protestant church in Negombo, and every plan which prudence suggested was adopted. We should however have found great difficulty had we not experienced new proofs of the liberal policy and noble generosity of a British Government, which allowed us to use the materials of the old Dutch church, which had long

lain in ruins, and also to cut the needful timber on terms the most liberal.

"The present number of children under our care on this station is 470, being an increase of 69. The superior behaviour of the children, their improvement in learning, and their affectionate attachment to their Christian instructors, are a sufficient compensation for all our trials and anxieties. In several of these schools our highest aim has been in a measure accomplished, not only in the reformation of several, but in their having been brought to a saving acquaintance with the things which make for their peace; 38 are steady members of our Society, which, with a number of attentive hearers collected from the neighbouring villages, form a congregation truly pleasing in this region of darkness.

"At the period of the last Report several of the schools on the CALTURA STATION were in an infant, but a promising state; they have continued to prosper, and most of them have been brought into a good state of discipline. The best disposition in favour of the improvement of the rising generation has been invariably shown by the headmen and other natives, and every effort to improve the inhabitants of this populous district has been warmly patronized by JOSEPH ATKINSON, Esq., Collector of Caltura, who has seen many gratifying proofs of the improvement made in various parts of his district. Five new schools have been opened, two of them near Caltura.

"The neighbouring country is so very populous, and Missionary efforts so warmly encouraged by the native headmen, that it may perhaps be deemed advisable to make one of the villages in this neighbourhood a station for the residence of a native Assistant Missionary, or a visitor superintending schools.

"In some of these schools there are European descendants, Kandyans, five or six classes of Singhalese, and Mahomedan children, all learning together in the greatest harmony; showing that Christianity, without confounding things that differ, does naturally tend to union among those who live under its influence. An aged Moorman brought his two sons to the resident Missionary, and begged that they might be admitted into the school. He was asked if he felt willing, being a Mahomedan, to send his children to a Christian School. He replied, 'I can with all my heart commit my children to a good man, because I know they will learn only good. I commit them to you as slaves,' meaning, that they should be entirely under the direction of the Missionary. The Mahomedan priest, and several others of that class of people, have also sent their children to the school, and appear very grateful for the attention paid to the education of their children.

"The schools on this station are 19 in number, containing 1124 children, whose average attendance has been throughout the year about 7 out of 10. Six of these schools have been but lately opened, and nothing can be said of them at present, except, that from their situation, the number of children, and the disposition of the people in favour of them, they promise well. In the extent of this station

all the villages accessible or worthy of attention are occupied, and the work is rather too extensive for the number of labourers we have hitherto been able to employ.

"In several parts of the circuit the attempts of Budhuism to re-establish itself are very great; the efforts are chiefly made in secret, but are by no means unsuccessful with the ignorant. Devil ceremonies are however more frequent than ceremonies at the temples of Budhu, and though they are quite inconsistent with Budhuism, it does not appear that Budhuism maintains so commanding an influence as to venture to forbid or reprove them. Although from these sources our schools are sometimes affected, they gain a permanent victory wherever they are established. Several young men are rising up on this station, whose names, we ardently hope, will at a future period be mentioned as zealous and useful assistants in our great and glorious work.

"The Galle Station, from its extent, embraces in it all the variety of people found in the Singhalese division of the island. The Missionary here has had to contend against all the prejudices that Capoas and Budhists could create, and they have operated in secret to a very great extent. The northern boundary of the station is perhaps the most remarkable part of the island for devil worship, and these ceremonies are often carried on close to a Christian church, which seems to stand only as a memorial that in some age the name of Christ was known here. At a very short distance is a Dewalla, to which all classes of people come with their offerings, and here the infernal rites are frequently performed.

"A very considerable number of obedient well instructed boys have left the schools on this station, to enter into the business of their parents, and are not unmindful of their obligations to the Mission. One of these schools is taught by an interesting man, recommended to our notice by Sir Alexander Johnston. This man was formerly a heathen, and one of the most noted astrologers in the island. He is a true convert to Christianity, and very active in the discharge of his duty, extremely modest and unassuming in his deportment, and his conduct in every respect irreproachable.

"At Hickode a central school has been built, designed to collect the neighbouring schools together on the Sabbath-day for public worship, and it is a most pleasing sight to see the little tribes break forth upon the view on all sides from among the trees, walking in regular order, preceded by their teachers, and frequently accompanied by the elder branches of their families. The most interesting school on this station is situated quite on the top of a hill of difficult ascent, commanding a romantic view of the varied landscape below. From 60 to 80 children daily ascend this hill to receive instruction, where they are quite uninterrupted by the noise below. This school is conducted by a valuable young man, whose unvarying conduct is highly creditable to himself and to the Mission. The school has prospered under his care from the beginning, and through his indefatigable efforts a regular congregation has been raised.

"The Matura Station terminates the field of our labours to the

eastward in the Singhalese division of the island, and is famous for Budhuism, priests, temples, and Singhalese learning, though the villages adjacent are peculiarly remarkable for every species of ignorance and superstition. At an early period a few schools were established, which gradually increased in number as the way opened before us, till at the period of our last report they amounted to 14, containing 750 children.

"The schools have made steady progress through the year, though the two awful visitations, the cholera morbus and small pox, spread desolation all around them. Genius and intellect are more strikingly manifest in the children of this station than in most other places.

"It is singular that these schools have experienced so little opposition from Budhuism, for though its professors seem joined to their idols, and bigoted in their sentiments, they seem to have imbibed little of the spirit of persecution.

"In nearly all the schools there is preaching every Sabbath, and in those that are most distant as often as possible; but in every school, when a preacher cannot be present, the Singhalese liturgy and portions of Scripture are read by the school-masters.

"The JAFFNA STATION was occupied at an early period of the Mission. As a preparatory step it was necessary for the Brethren to remain some time in Jaffna to pursue their labours among a people nominally Christian, chiefly of European origin, till the native inhabitants could form some idea of their character and designs.

"The Brethren travelled then into different villages within 20 miles of Jaffnapatam, and preached by interpreters wherever they could assemble a company of people; a spirit of inquiry was excited, and many waited on the Missionaries to pay their respects to them as European residents, and to ask them questions as teachers of Christianity. This intercourse lessened that suspicion which is so powerful among the Hindoos, and whatever might be their objections against an unknown Christianity, they were satisfied that the Missionaries were disinterested in their labours, and their plans benevolent.

"This, however, though a step, was but a small step towards obtaining their consent to place their children under the care of persons of another religion, and of a religion too which not only declares that all other religions are materially defective, but absolutely false and dangerous. The Brethren first directed their labours to those who were accessible; to the young men of Dutch families; and to the native domestics under their care. The scholars improved in schools open to all, and whatever might be their national or religious peculiarities, they seemed to be buried under the idea,—we are school-fellows. From an increase of Missionaries, attempts were made at an early period to establish schools in villages distant from the town of Jaffna; but the prejudices, which had subsided in the immediate vicinity of Jaffna, were found generally to prevail in all their force in the country villages, and appeared capable of being removed only by the means which had been successful in Jaffna; but this was a difficult matter to effect, as few Dutch families were

to be found in the villages of the province, distant from Jaffna. By persevering labour, however, the Brethren were enabled to establish a few schools in neighbouring villages, which for a time required great vigilance to keep in order. At length prospects became pleasing, and the principal obstacles were removed. The expectations of the Brethren were highly raised, and they were prepared to extend the field of their labours, when one of them falling sick, was obliged to retire to the south of the island for a season, and the cholera morbus appearing, which spread desolation through the province, the affrighted inhabitants naturally kept their children at home, to prevent their falling victims to the fatal contagion. Thus for a season all the schools were deserted, and Missionary exertions, except in the town of Jaffna, were in a great measure suspended. This afflictive scourge having passed, the Brethren with new accession of strength renewed their efforts to restore the schools and extend their labours. Their assiduous and anxious labours were not in vain; in a short time most of the children of the former schools were re-collected, and several new schools in different villages were established.

"The present number of schools is 15, containing 696 children, many of whom are children of Hindoos and Mahomedans who attend with great regularity, considering their circumstances, and in many of them the advantages of Christian instruction are very evident. Several of the schools are so favourably situated, that the Brethren are able to preach in them every Sabbath-day; the other schools are visited as often as circumstances will allow. There is at present a very pleasing prospect of extending the work to several populous villages, where it is doubtful if Christianity was ever introduced in any form, though many of the villages in time past have been denominated Christian.

"It is certainly encouraging that at length we have found access to many villages of an extensive and populous province, where difficulties were innumerable, and scarcely any thing but the sure word of truth encouraged us to hope for ultimate success in the arduous work.

"In the Trincomalee Station our persevering efforts have at length overcome several obstacles, which for a considerable time seemed insurmountable.

"As the fruit of persevering labours, the Brethren have already opened three excellent schools of great promise, at a distance from the Mission-House, and favourable for frequent visitation; these three schools contain 215 fine children of all the various classes found in this part of the country: they are orderly in their behaviour, regular in their attendance, and make satisfactory improvement in learning.

"The Brethren have meditated the establishment of three other schools in situations central to little clusters of neighbouring villages which they deem it of importance to occupy. They find a most valuable auxiliary in Mr. Hunter, an excellent young man raised up in the Mission, who, besides teaching and superintending the schools, acts with unwearied diligence as a Local Preacher in the Tamul language. In aid of the benevolent work, an aged Protestant minister, hearing what the Missionaries were doing, made over to the Mission

for ever, a good stone building worth £100 sterling to be used for the purpose of a Christian school, and a Christian place of worship. In a Missionary point of view it derives double value from its situation. It is situate in a very populous and increasing neighbourhood, and either as a school or place of worship it can easily be attended to at all times; no difficulties can arise either from its distance or the nature of the road.

"On the BATTICALOA STATION, as we have, since the death of Brother AULT, been able to supply it only occasionally, we have been able to preserve only one small school, containing 20 children, in existence; but as a Missionary is now permanently appointed there, we hope in our next Report to be able to give a pleasing account of this station.

"It affords us the highest satisfaction to view our work as a whole, and we are truly thankful to the Giver of every good that in an extent, on one side of the island, of upwards of 130 miles, we occupy upwards of 70 places sacredly devoted to the true God, in which there are more than 120 labourers engaged, whose sole business it is to spread the light of instruction and of Divine truth; and that on the other side we occupy three important provinces in like manner, where nearly 40 in different places are similarly employed. We rejoice in another fruit of our labours, that we have been blessed with an increase to our Societies, chiefly through the medium of our schools, our numbers now exceeding 300, with every pleasing prospect of increase.

"Although much has been done, there is yet a great work to do, tens of thousands around us are yet in thickest darkness, and sunk far below what we are able to describe.

"We still beg to plead the cause of our Schools; they have been formed with great labour and under great anxieties, and labour and anxieties must still be ours; but we feel persuaded that under GOD they are the most powerful means of expelling the thick darkness which covers this land, and that they will lay a firm basis for flourishing Christian churches."

To the Report, from which the above Extracts have been made, is added an Appendix, containing an account of each school on the different stations. This is too large for insertion, but the miscellaneous notices inserted in a note below, will be read with interest, and especially those which relate to the female schools.*

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* "No. 1. COLPETTY SCHOOL.—Many of the higher class children are serious and have the fear of God. The present numbers in the school are, 93 boys and 44 girls. The principal part of the boys both read, write, and speak English tolerably well. Besides this, they have made great proficiency in reading and writing their own language. A certain number of the elder boys are now employed in translating a variety of little tracts and books, which have been sent out by the friends in England

The following view of the state of the Mission, generally, comprises the principal circumstances which have occurred

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as rewards for the children. This was an idea which did not till lately occur to our minds. As they are fond of showing their performances to their parents and neighbours, there are few places in which those little useful books, which are read with so much interest and profit by children and others in England, are not read in the Singhalese language. The pencils sent out by the Committee have been a very great help to us, both in this and other schools. Had we not received them, we should have found it difficult to manage the larger classes of the boys, the most part of them being unable to buy paper for copy-books, &c.

"The girls' school has also had a change in the mistress. This has been attended with a few difficulties, but which, we hope, we are getting very well over. The improvement of those who have attended regularly during the year are most pleasing. Many of them read, write, and speak English. A great number still have so far mastered their own language, that they read the most difficult school-books with ease and fluency, and write a very neat Singhalese hand. Their improvement in needle-work is not inferior to their other efforts, and doubtless the specimens, which are now preparing by the girls to be sent to England, will afford the Committee general satisfaction.

"The principal part of the children have committed to memory several different catechisms, both in English and Singhalese, together also with a great number of chapters, psalms, and hymns, the whole of which tend most happily to store their minds, at an early period, with the most important subjects. We have constant evidence of the tendency of these efforts in this school. Those children, whom we formerly reported as being under serious impressions, continue to evidence the same dispositions of mind, and some we hope are becoming really and increasingly acquainted with the things of God. The school becomes more and more like a parish church for the village inhabitants, and the circumstance of their being every week regularly supplied with preaching, gives permanency and regularity to the worship of God. We should hardly go too far to say, that scarcely a village in England exhibits a greater suspension from business of all kinds, on a Sabbath morning, than Colpetty.

"No. 2. New Bazar.—This school is a still more pleasing and interesting establishment. Notwithstanding that great numbers have been carried off by death, and several have left the school to enter into trades, the place is crowded with attentive and interesting children, both boys and girls: the total number in the school is 160, of whom 123 are boys. The regularity of every plan adopted, and the striking attention of the children to the regulations, are really surprising, nor is it less so to witness the improvement of the children. They come behind none in their improvement in reading and writing both English and Singhalese, and in committing to memory large portions of the Scripture in both languages, with catechisms of various kinds, small tracts, psalms and hymns; yet that in which they principally excel, is an acquaintance with the things of God.

"Two or three small classes meet separately every week, and besides this the head master meets all the classes together once a week for religious instruction. They regularly attend the Mission House at Columbo every Sunday morning as usual; and this, with another school, and a number of adults which come from their neighbourhoods, make a tolerable native congregation every Sunday forenoon. A very great disposition to hear the word of God appears among the inhabitants of this neighbourhood. They are generally poor people, who are backward to appear in a public congregation in open day, yet they crowd into the school-house every Friday evening, when we preach to them in Singhalese, and this congregation has greatly increased.

"No. 3. Chekoo Street.—There is a considerable number of country-born boys and girls in this school; many of them are Malabars, others are of the Chetty cast, originally from the southern part of the Peninsula. The rest are Singhalese, with the exception of a few Moor boys.

since the publication of the Committee's large Report, taken from the communications of the Brethren:

"It is an exceedingly pleasing sight to go into this school, and witness such a variety of castes all seated together, and going through the same course of instructions.

"No. 5. SLAVE ISLAND.—There is scarcely any scene of vice which the rising generation could not daily witness in this place; hence it became a serious and important duty to try to do something for them. With these impressions we resolved to continue the school, and though it afforded but little encouragement for some time, we continued to visit the place frequently in the week days, and preached in the school every Sunday. One or two good effects of our visits have already appeared. First, they have shut up all the bazars on the Sunday morning: secondly, put an end to gambling, which was practised to a very great extent formerly. There are orders of Government against both these crimes, and penalties inflicted when any one is found guilty of them; but from an inattention on the part of those whose business it was to interfere, and which Government could not possibly look after, neither of these regulations were at all regarded; but by our own frequent visits and those of our young men, the local preachers, and from our constantly reproving and exhorting all we met with, these pleasing changes have been accomplished; and it is a most gratifying idea, that though formerly when we went on a Sunday morning to preach at this school, it was with difficulty we could make our way through the crowds of the bazar people, yet now the places are shut, and not a single bazar open. Whatever other effects have been, or may still be produced, this is already done, and the Christian sabbath is recognised in a place where are resident thousands of heathens.

"No. 7. WELLEWATTA SCHOOL.—From this school we certainly had reason to expect more than almost any school we have on this station, considering the characters of the masters and the mistress. But here our efforts have met with considerable opposition, chiefly from the Capoas, of whom several of the most celebrated reside here about. These faithful and liege subjects of their master the devil, have united their interest against Christian efforts in this village. In the beginning of the year the school suffered excessively from them; they threatened to command the devils to drag the people out of their houses, providing they did not keep away their children from Christian instruction. The consequence was, that all classes, from the headman to the lowest orders, were afraid, and really kept their children back for some time; under these circumstances we adopted the best plan we could devise to meet such assaults, which succeeded in many instances, and kept the school together, though a number of children were finally kept away.

"The girls' school is behind few we have on the station; and in some of our late visits here, it was most pleasing to find that several of the elder girls were under very serious impressions. The mistress, who is the wife of one of the headmen of the village, has the elder girls of the school assembled every night in her own house, where they spend about an hour and an half in reading the Scriptures, singing hymns, and praying. The pleasing little class of adults, concerning which we have so often spoken with pleasure, and which is attached to this school, continues faithful and steadfast.

"No. 8. KALLEBOWILA SCHOOL.—Besides the frequent week-day visits which we have given this place, they have had a sermon every Sunday, which has tended to give regularity to the worship of God in a part of the country almost completely buried in heathenism. In these villages we have had a warm friend and a very able supporter in the headman, who has received good from the labours of our Brethren there. And such are the views he forms of the tendency of our efforts, and the great interest he has taken in forwarding them all in his power, that we have found in him a most able assistant, and never do we recollect to have witnessed greater affection and more sincerity in a Singhalese than in this man. He has a charming family, all of whom appear to be of the same mind with himself, and there can be but little doubt that the whole household fear God and work righteousness, according to the light they have received.

Columbo :—

" Our congregations in the Pettah vary little, they are still small. At seven o'clock on the Sabbath morning we have English service at

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" No. 20. MOROTTO SCHOOL.—The two masters are worthy, excellent men, and the English master is a truly pious character. During the year they have been labouring together with united zeal to promote the temporal and spiritual interests of their young charge. This is one of those rare places from which we have scarcely the shadow of a complaint, nor have we had a single reproof to give ; on the contrary, every report has brought its measure of unmixed satisfaction, and every visit has afforded sincere gratification. The present number of the children in the school is 82, almost all of whom read the English Testament, and, with the exception of a very few little boys, the new translation of the Singhalese Testament with the utmost ease. And we must be allowed the very strong expression in reference to this institution, (for we can scarcely give it the name of a common school) that its improvement, its order, its regularity, and the attendance of the children, are beyond all praise. Every child in the school, whether young or old, appears to have imbibed the amiable and pious disposition of the master. It is a pleasure to visit them, and spend a few hours among them. This school will most assuredly prove a nursery for the cause of God in these quarters.

" No. 34. FEMALE PETTAH SCHOOL, (*Negumbo Station.*)—Several of the little girls have made admirable progress in learning both to read and to sew, &c. Some of them read very fluently the English Testament, and also our Portuguese Gospel, and have committed the Portuguese commandments, prayers, &c. &c. to memory, though they had to learn their alphabet when they came. The present number is only 12, but we have the promise of more.

" No. 39. CATOONAYAKEE SCHOOL has made a very fair progress through the year, the boys advancing well in both Singhalese and English. Many of them have gone far in Br. Callaway's Vocabulary, after passing through the little word-book. I attribute the general good order of this school principally to the excellent conduct of the first master, a Portuguese young man from our Negumbo school, who is truly serious. Their number is 58. About six boys of this school attend a weekly class-meeting at our Bungaloe, though at the distance of five miles.

" No. 54. SIEDUA SCHOOL has much increased through the past year. At the earnest entreaty of the people, I appointed, some time since, a respectable mistress over the females, of which there are 48. Their progress has been wonderful, and their order and cleanliness admirable : it is an excellent school, both the masters being decidedly pious, and members of Society. The people are building (nearly at their own expense) two new schools for the boys and girls, and a native chapel between them, in a lovely situation : their number is at present 94. From hence also some boys meet in class.

" No. 17. RILLEGALLE SCHOOL, (*in Kandy.*)—This is a little school (consisting yet of only 20 boys) which was formed in the Kandian territories about March last, and the progress of the little heathens has been wonderful ; some of them read the Christian Scriptures, and many of them have learned Mr. Wesley's Catechism, and all know the grand compendium of Christian doctrine contained in the Ten Commandments, the Apostle's Creed, and the Lord's Prayer. This alone is an ample recompense for all our trouble, besides that the poor people have had the Gospel several times preached to them in my different visitations.

" No. 25. CALTURA SCHOOL.—This school has uniformly improved from its establishment. The attendance of the scholars has been exceedingly regular ; they are so attached to each other and to their learning, that I am persuaded nothing but unavoidable circumstances cause any of the children to be occasionally absent. The children of this school are as punctual in their attendance on the means of grace as they are in

the Mission-House, which is attended by a few serious people who love the truth, and hear it with attention and profit. We feel the

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their attendance at school; and in fact the school is daily so conducted, that there would be no impropriety in using the word Church and School indifferently with reference to this place. The scholars are of various classes; several castes of Singhalese, Moor boys, Malabars, Portuguese, and Dutch. In the course of the year about 16 boys have left the school to enter into business, but their places have been supplied by others equally desirous of learning and equally orderly in their conduct. The present number in the school is 57 boys and 5 girls, and of these a considerable number read the English Scriptures with great accuracy.

"I am sorry, says Mr. Fox, that I am about to lose my little Kandyan boy, a son of one of the late Kandyan chiefs, who has been nearly a year under my care. I have seldom found a boy so apt to learn, and so desirous of being instructed. No pursuits or pleasures would cause him after school-hours to neglect committing a portion of Singhalese and English to memory, to repeat to me early in the morning; and after school-hours he frequently prepared a portion to repeat in the evening before retirement. He says before he left Kandy he never heard that there was a God, that he is sure his countrymen know nothing of Jesus Christ. One morning he came to me early, begging I would write him a copy, the first letter of which was to be C. The boy was acquainted with many English phrases, especially such as are found in the Scriptures; so I said, 'Bandare, what shall I write?' he replied, 'Christ Jesus came into the world to save sinners,' 'Well,' said I, 'do you understand that?' he replied by repeating it very correctly in Singhalese. How various are the ways of Divine Providence in sending his truth to dark places, humanly speaking inaccessible, and that a temporary captivity should prove the means of a deliverance from ignorance, superstition, and death, is one of the mighty operations of Him, 'who is wonderful in counsel and excellent in working.'

"No. 71. Goldsmith Street.—From our want of a proper place of worship in Caltura, and the room we occupy in the government-house being too small to contain, besides the congregation, all the children in our neighbouring schools, we have divine service in this school every Sabbath-day, when generally every child is present, and usually from fourteen to twenty adults. A large proportion of them can repeat all the responses in our Singhalese Liturgy, and about fourteen can already read the Singhalese Testament.

"No. 83. Rambucana Schools.—These, in our former Report, formed one school. From the increasing number of children, and for the greater convenience of the female part of it, the school was divided into two; one of them containing 100 boys, the other 41 girls. Several of the boys have made good progress in learning to read their own language, and some of them write very neatly on olas. As our principal aim has been to enable them to read the Scriptures, it has been our study not only to obtain teachers of irreproachable life, but also such as were able to understand and teach the Scriptures.

"No. 15. Minuangodde School has continued to prosper since its commencement under the particular care of Don Nicholas Perera, interpreter of the station, who has been indefatigable in his exertions to promote its welfare. By his attention and good management the boys have got on well, both in Singhalese and English; and what is of still greater importance, many of them have made much improvement in religious learning; and perhaps there is just ground for saying that the minds of some of the boys have been brought, in some degree, under the influence of divine truth. At a late examination of the school, a boy, named Matthew, said that before he came to the school he believed in Budha and in devil-worship, but that now he knew that devil-worship was the very extreme of evil, and that the worship of Budha was bad; that he could not now attend any heathen ceremonies, and that when he saw the people going to such places, he considered that they were going to commit sin against God. He also said, that about a year ago he began to pray morning and evening.

highest satisfaction in preaching to this little company. At ten o'clock our Singhalese service commences, and most of the neighbouring

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"No. 27. GINDURAH SCHOOL.—This school has prospered during the past year as well as our schools in general. It contains 55 children, 16 of whom are girls. Twenty boys are reading the New Testament in Singhalese, and the others are coming forward by the use of small elementary works and writing on sand. There is regular preaching in this school every Sunday: most of the boys have learned Mr. Wesley's Catechism.

"No. 13. MALEVENE SCHOOL has turned out one of the most interesting in the Galle circuit: the master is particularly attentive to his business, and the boys in general attend well. It contains 88 boys, 25 of whom are reading the Testament. Only seven of those boys could read when received into the school: 22 are so far advanced as to be able to read the select parts of Scripture published by the Tract Society of this island; the third class consists of 22 boys, who are learning to spell and write on sand.

"No. 52. THE SCHOOL OF MATURA.—The present number of boys belonging to this school is 30; nearly the same as last year. Several boys of good dispositions have made such proficiency in English, as to be placed in the way of getting their livelihood by writing at the Cutchery and Provincial Court. Each of them wrote me a letter of thanks, and they continue to attend the means of grace. Many boys have acquired some knowledge of geography, and are all instructed in English and Singhalese, and a few in Dutch. This school has been favoured with a worthy English teacher, Mr. H. W. Kemps. He relinquished some handsome offers to assist the Mission, and is, I believe, truly pious, and in his conduct exemplary.

"No. 54. THE SCHOOL OF NEUPE.—The number is 50 boys and 5 girls. During the year the increase has been seven boys; the general progress of the school is very favourable. We have taken considerable pains to re-establish the school of Karawa, and for some months it prospered. The three foregoing schools regularly assembled with this on Sundays to hear preaching together. They now meet at Neupe. But this school is at present so reduced as hardly to merit particular notice. Most of the boys who composed the original school now assist their parents in business, or are removed to other parts of the country. We believe, however, the present obstructions are but temporary. The chief is the awful prevalence of the Cholera Morbus, which has made the place in some degree a deserted village.

"No. 55. THE FEMALE SCHOOL OF MADHEA.—This is a very interesting little establishment, and during the year has had an increase of 10 girls, the present number is 50. The attendance is regular, and the capacity of the females in learning the principles of Christianity, and their aptness to manufacture lace, are very pleasing. We have given them a sermon on Sundays, and several of their mothers and friends regularly attend.

"It was observed in the last Report that the girls were first taught to read, and to repeat their catechisms and prayers, by a fine little boy about 12 years of age, the son of the mistress. He has also under his charge 10 boys, all several years younger than himself, and mostly brothers to the girls of the school, to whom he has taught the alphabet and the easier parts of Singhalese spelling. I have sent the Committee, in the hand-writing of this superior lad, a short account of his life, with a translation. The performance surprised me.

"No. 63. THE SCHOOL OF BELLIGAM.—Eight boys have been added to this school since our last Report. The present number is 47. The master is a man of learning and sense; and the attention he has shown is best evinced by the gratifying progress and good behaviour of those under his care. He has 20 readers in the Testament, who with a few more have committed to memory a rather extensive Catechism of Scripture history, and some portions of other elementary works. We have preached in this place on the Sabbath-days for several months.

"No. 61. THE SCHOOL OF JAFFNA.—This was one of our first schools established in

schools are assembled at the Mission-House. Nearly all the children join in the responses of the Singhalese liturgy, and manifest the most

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the island. It was commenced by our Brethren Lynch and Squance immediately on their arrival at this place in 1814. The labours which have been bestowed on it have been most amply compensated: several young men, while they have had their minds imbued with useful knowledge, have had their hearts impressed with truth; many of them now occupy important stations, some under Government, and others in our Mission. There have been in all 80 young men who have left this school, after having been qualified to fill useful places. The number in the school at present is 102; 75 of these are European descendants, and 45 of them natives; 38 of the boys read the English Testament, 57 of them write English, 10 learn grammar, 24 repeat the Catechism, beside the alphabet boys.

"On the Sabbath morning, after the service is concluded in the chapel, the boys retire into the school, and are joined by many of those youths who are engaged in situations under Government, and who were formerly scholars: one of our young men, who preaches occasionally, then hears them repeat the Catechism, and delivers a short address. This school has certainly done much good, but it promises to do yet more.

"No. 15. The Wannarpannay School.—This was the first native school established on this station. It has generally been in a fluctuating state, owing to the sickness which has at different times prevailed. Soon after its establishment the spasmodic Cholera began its awful ravages, and an hospital being built near the school drove all the boys away; and lately the small-pox excited much alarm among the people, for though Providence has not allowed this awful ravage to visit this part of the island, yet so long as reports were kept up that it was approaching, the parents were afraid to send their children. At present, however, all is doing well; according to the last returns there were 100 children in the school, and the average attendance was at one time upwards of 90. There are included in this number nearly 40 more boys, whose prejudices have been so far overcome, that they have lately begun to read the New Testament. A great number have learned to read with the utmost propriety, and have committed to memory the whole of Mr. Wesley's Catechism, the Lord's Prayer, the Ten Commandments, and the Creed in Tamul. Regular preaching is kept up in the school, and we hope our Brethren will see the fruits of their labours after many days.

"No. 25. The School of Nallore.—This, though the second native school established, is in its infancy. There have never been more than 40 boys, but what they have failed in numbers they have made up in diligence and application. Scarcely one of them could read on their entrance into the school, but they nearly all can now repeat the whole of the Catechism, &c., which we have agreed to teach in our schools; as a reward of merit nearly 20 boys are allowed to attend the English school in Jaffna three hours every day.

"No. 73. The School of Tettarteru.—The name signifies Silversmith street. The school is situated near the village where the silversmiths reside. There are upwards of 50 boys, and they all give us the greatest satisfaction. This school is in the best discipline of any on the station. The school-master is remarkably attentive, and seems ambitious to have his school exact. It was particularly gratifying in six weeks after the school was established, to hear with what accuracy nearly 20 boys could repeat the whole of Mr. Wesley's Catechism, and the Ten Commandments. Most of them can read with great propriety. Their attention at preaching is very pleasing, and affords ground of hope that the seed sown will spring up, and produce fruits to the glory of God.

"No. 79. The School of Copay.—This school is situated in a very populous and important village, but it has not answered all our expectations. The inhabitants are all deeply immersed in heathenism, and appear to be greatly afraid of allowing their children to receive Christian instruction. Our Brethren have seldom found more than 20 or 25 boys when they have visited it, but these have all been instructed in Christian principles.

becoming attention to the plain discourses which are delivered. The attention of some of them is very striking, the emotions excited by the different turns of the discourse being very distinctly marked on their coloured countenances. A considerable number of the scholars are truly serious, and of the conversion of several of them, in the most eminent sense of the word, there is every satisfactory proof

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"No. 47. VALVATETORRE SCHOOL.—The village of Valvatetorre is perhaps the richest native village in Ceylon. The streets are neatly laid out, and all the inhabitants are remarkable for their cleanliness; but alas! idolatry and superstition abound to an alarming extent. There is not in the whole village a professed Christian, either Roman Catholic or Protestant; yet how pleasing is the consideration that a Christian school has been established, and that 72 children are receiving instruction in Christian principles. These, or some of them, may instruct the next generation, and the village which now is filled with idolaters, may soon resound with the praises of God.

"No. 26. ALVOY SCHOOL.—This school was established about four months ago: here we have perhaps the finest native congregation of any school in the Jaffna district. There are about 50 boys under instruction, but every thing is in its infancy.

"No. 62. MISSION HOUSE, (*Trincomalee.*)—The number of children educated in it fluctuated for some time between 40 and 50, but lately a considerable increase has taken place, chiefly of natives. This school embraces all descriptions of children, European, Dutch, Portuguese, and Native. Among the two first classes are several boys of considerable abilities, whose progress in reading, writing, grammar, and arithmetic, would not disgrace them on examination. For more than a year a spirit of emulation has been stirred up among them, by the judicious distribution of rewards; which, though small by reason of our resources, are yet effectual in keeping alive the spirit of exertion. But we are happy to add our approbation of the moral improvement of many of them; this is a gratification to us greater than the gift of thousands of silver and gold. To see the orderly entrance of such boys into the Mission premises, depositing their books in the proper places, selecting first that which contains hymns of praise to the Deity, solemnly kneeling and invoking the blessing of Almighty God: and after rising, cheerfully pursuing their labour, and then tenderly endeavouring to teach the lesser boys, is a luxury we frequently taste.

"No. 63. KUTDUKARA VADI.—Kutdukara Vadi literally means *a place where all parties have agreed to live together.* This we think furnishes no bad motto even for a Christian people. The school was formed about the middle of 1819, in a populous neighbourhood, and within a mile of the Mission-House; a person offered the ground without rent whereon to build a bungaloe, and an excellent master was provided for it.

"Since the school commenced, a considerable increase of children has taken place, so that the master has now nearly 100 boys under his care. He is a man deeply interested in his work, and exceedingly attentive to his charge: many children of the best families are taught by him, several of which are preparatory pupils for the school at the Mission House, where they will be received according to merit, and taught English after having obtained a competent knowledge of their own language.

"No. 64. PERUNTERUVU.—The school of Perunteruvu, or the *Great Street* school, is about a mile from the Mission House, adjoining the principal bazar, and near the sea-side, on the road to Jaffnapatam. It is a very populous part of the native town, where the houses are well built of stone, and covered with tiles.

"It is with no common satisfaction that we reflect on the goodness of God in opening our way, and putting this place into our hands, as it promises not only to be a convenient situation for a school, but also a place of worship. Our assistant superintendant of schools, Mr. Hunter, regularly preaches there in Tamul. We have such an opening for a congregation at this place, as our most sanguine wishes could not have promised; and we intend to make some little alterations, so that it may become a decent house for God's worship amid a heathen population."

we could ask. Thus we behold a generation rising up who are from their childhood trained in religious principles and religious habits, who feel the sacredness of the holy Sabbath, and who learn to bow their knees in secret before the Father of the Spirits of all flesh; and we have every reason to trust, concerning a great part of them, that when grown up, they will not depart from the path in which they have been accustomed to walk. The rising generation will form the most solid foundation of a Christian Church in Ceylon.

"The number of adults at the Singhalese service in the Mission-House is small, but the few who do attend are very hopeful persons. A more considerable number would resort to us were it not for a notion prevalent among them, which it is easier to reprove than remove. They are poor people, who are unable to purchase such clothing as they think proper and decorous to appear in among a company of people, especially in the Maha Palliya, or Great Church, as they call the Mission-House. To accommodate such, and all others we are able to collect together, we have week-night preaching in different places, in one of which the attendance of children and adults is from 80 to 100, and sometimes a still greater number. Our evening service at the Mission-House is in English, and the attendance is fluctuating. The Portuguese congregation is about the same as usual, and seldom varies much, except from local causes. In the country places our progress in collecting regular adult congregations is but slow, but we do make progress. Some of our country congregations are very pleasing, especially that of Nagalgam, about three miles distant, which is remarkably uniform, and, for a country congregation, large. Our Societies are a little on the increase, and the classes prosper. Several of our members are in the interior, and some of them are there alone; but we learn from them, that, though deprived of many of the means of grace, they find it good to draw near to God. Others in public employments are scattered all over the coast, so that there are but few places of any consequence where none can be found who fear God and work righteousness. Some of the boys formerly under the care of Mr. Harvard are now grown up, and retain their seriousness; and not a small number in these parts acknowledge themselves under obligations to him which they can never repay, but which they take all opportunities of remembering.

"There has been of late an increased demand for the Word of God in all the languages in which it is published in this Island. The anxiety of the people, and especially the younger classes of them, to possess the Scriptures, is very great: this is a very encouraging indication.

"The Hon. the Lieutenant-Governor has manifested toward us the greatest condescension. He has been pleased on several occasions to express his approval of our plans of Missionary labour, and his wishes that our exertions may be successful. He has most kindly and readily attended to all the applications which we have found it necessary to make to Government; and we have lately received, both from himself, and through him, from several of our

honoured countrymen in this island, many helps and assistances in our work, which will only be known to those absent from the scene of our labours, in the great day. The Hon. and Rev. the Archdeacon continues to favour us with the same countenance and encouragement which we have had from him since the commencement of our Mission. We have also met with many kind and condescending attentions from the Hon. the Chief Justice, Sir Hardinge Giffard, since his arrival in Ceylon; as also from Sir Richard Ottley. The excellent Secretary to the Bible Society, Mr. Deane, has rendered us much service, not only as Secretary to the Society, but as Collector of this large district, without which several branches of our labour in these quarters must have suffered much loss. Such disinterested kindness and Christian benevolence will, I hope, never be forgotten by us. Thus while we have our difficulties and hinderances to contend with, we have abundant cause of gratitude both to God and man. Our work is the Lord's, and here is an unfailing source of encouragement, and a sure ground of confidence."

The number in Society in the Colombo Circuit is 98; the number of Missionaries two, Messrs. Fox and Clough.

Negombo.—On this Station Mr. Newstead remarks:

"This station and the circuit around it, I am happy to say, assumes now an appearance of stability and permanence which promises, under God, to secure the continuance and spread of our sacred work: and the erection of our chapel, with the regular administration of Christian ordinances, has so greatly and rapidly promoted this desirable object, that it is a source of continual gratitude to me. Our little altar is frequently encircled on the Sabbath-days by those who bring their infants to present them to the Lord in Christian baptism. Marriage is growing into far more honourable repute; and the holy Sacrament is attended with the most scrupulous attention and becoming reverence, by about fifteen regular communicants. Our class-meetings, preaching in the different languages of the people, Missionary prayer-meetings, &c. keep open the gates of our little Sion almost every day: and more than all, I rejoice to see not in vain; for our Sabbath-day congregations have increased, (chiefly from the country places round,) in a manner which I confess I never expected so soon to see."

Of the opening of the new Chapel at Negombo, and another in a neighbouring village, Mr. Clough writes:

"The opening of the new Chapel in Negombo was exceedingly interesting; though I scarcely know at this time what most affected my mind. When I first went to Negombo on a school

excursion, just after our Conference in 1816, the scene was certainly not the most cheering. If I except the Roman Catholic place of worship, I believe there was nothing in that large town even to remind the people of the existence of a God. A large town, containing thousands of inhabitants, surrounded with heathens and their temples. No Christian minister, no means of grace, no place in which the people could assemble for sacred purposes. The large Dutch church and the minister's house in ruins, and trees growing even on the tops of the walls; so that it had the appearance of an elevated jungle. But now I saw a neat little chapel, which had sprung out of these very ruins, several of God's servants present, to hallow the spot, and assure the people, that "to them also was the word of this salvation sent." I saw hundreds of people assembled from different parts of the town and country, who appeared astonished and delighted with what they saw, and not less thankful for the Christian privileges which they now had the prospect of enjoying. In this instance our dear Brother NEWSTEAD has done, by the blessing of God, a great work. A few weeks ago, I went into the Negombo circuit, to assist at the opening of another neat little chapel, so situated in the jungle, that perhaps a white face will never be seen in it, unless it be the laborious Missionary who may go from time to time to carry the blessed news of salvation to those who are sitting in heathen darkness. The opening of this chapel was one of the most interesting scenes I have ever witnessed in Ceylon. The neat appearance of the chapel, its situation, the circumstances under which it had been raised, and the interest manifested by the crowds of people who attended on the occasion, made this one of the most happy days of my Missionary life. It was still more pleasing, to find that in the whole of this part of the country, our pious schoolmasters are labouring with all their powers to carry among the people the offers of salvation in the same spirit in which they themselves have received it. Societies and classes are springing up in the villages round about; and it is becoming quite common to hear the poor creatures tell the simple tale of their conversion, and relate the particulars in a clear and scriptural manner."

By permission of the Lieutenant-Governor, and by the friendly and truly Christian offices of HENRY WRIGHT, ESQ. the Resident, MR. NEWSTEAD has commenced a Mission Establishment at *Kornegalle*, a place considerably advanced in the Kandian territory. The following interesting particulars are from Mr. NEWSTEAD's last communications. A state of ill health prevented him for some time of availing himself of the liberty which had been kindly granted him to commence the Mission in this place; but being partially recovered, he took the journey.

"I was," he observes, "most kindly entertained by Mr. Wright, who offered me an apartment as long as I staid, and furnished me with every accommodation which in my circumstances I needed, being scarcely able to move off the couch for several days: however, I bless the Lord I was tolerably recovered by the Sabbath-day, and held divine service in an unfinished bungaloe, intended for a temporary hospital. Mr. Wright feelingly observed, that this was undoubtedly the first time the Gospel had ever been proclaimed in the seven Korles by any Christian Minister, and he hoped it would now be continued every Sabbath. I am particularly thankful that the Providence of God should so order it, that Sir Edward Barnes arrived there on a tour through the seven Korles, just at the time when we were about to fix on a spot on which to erect a house and place of worship. We of course delayed to fix on any place till we had first asked his opinion, especially that it might not interfere with any of the public works which we understood were to be soon commenced. Sir Edward most politely gave leave to build on any place I might deem most eligible, after consulting with Mr. Wright. I submitted to him a *plan* which I had drawn the day before for our intended place. He entered in the most condescending manner into the whole subject, and I trust his sanction will give us no small help in our future proceedings. Before I came away, I am happy to say, a fine piece of rising ground, about 600 feet in circumference, in a most eligible situation, was allotted to us, and set apart for the use of the Mission, in the very centre of the population of the place, being bounded on three sides by the new roads lately cut, from Colombo, Kandy, and Trincomalee, and commanding one of the finest views the eye ever beheld. I saw it cleared and fenced the day before I came away, and have left our interpreter there to superintend (under Mr. Wright's care) the cutting of timber, &c. for the building, in which 50 men were to be employed, at a rate just one-half less than I paid for every labourer in building the Negombo chapel. Materials of most kinds are more easy to be had there, and hence I expect the expense will be comparatively light; only it is difficult to get workmen; these must be brought from Colombo. Mr. Wright is now occupied in building a splendid house as the future residence of the agent of government here: there is a garrison of about 200 soldiers, many officers and European children; houses are building, and streets forming every day. A rest-house is to be immediately built, and some new barracks; hence it is easy to see, that the station is one of growing importance. Upon a rough calculation, I infer that it lies about 60 miles distant from the sea in a most direct line, and about 30 miles within the boundary of the Kandian Country, and is less than 30 miles distant from the city of Kandy itself. From all the information I can gather, I suppose a more thickly inhabited neighbourhood does not exist in all the Kandian provinces. We have commenced our school operations, and have gained admission on a very friendly footing to two Budhist Temples in the immediate neighbourhood. A very small school of the soldiers' children has been conducted for a short time, which will be placed under our care as

soon as we have a place to instruct in; and I have taken up with me a young man capable of teaching both our own and the native languages; a few native children are also under daily instruction in the bazar; but by far the most interesting fact is, that we have another little company who have begun to learn the English language in *the house of a Budhust priest* contiguous to his temple; himself being one of the scholars, and *at his own request!* Thus when we have a place, our three little divisions united into one will form a tolerable school. The *Temple* school arose from the circumstance of my visiting it one morning, and holding a conversation with the priest, who, as soon as he knew who I was, and understood my object, eagerly solicited to receive instructions. I, of course, assented, and proposed a small school at his house, which our teacher should visit every day. In the afternoon of the same day, I had the walls of the priest's house ornamented with large English alphabets, spelling and reading-lessons, &c. and several young Kandian students were seated on their mats around our school-master, who continues to visit them every day. I hope, should my health be sufficiently restored, soon to go up again, and begin our building operations, when I humbly hope to see the commencement of a gracious work, the Lord being our helper.

"There will be a European congregation certain every Sabbath of at least 200, and the natives are not at all indisposed to assemble; having already come together, both priests and people, in considerable numbers, to hear the Word. On my way home, I had an opportunity of making a new arrangement for our former little Kandian school at *Rillegalle*, which I hope will be very beneficial to its interests. We shall have in the garden (which adjoins the high road to Kornegalle, &c.) a little square of buildings; as, in addition to the master's house, the school-room, and a small bungaloe for the Missionary to rest or sleep when he goes up, I intend to build a small common rest-house for the use of the poor travellers and native merchants, &c. who are sometimes ready to perish for want of such a place, as a shelter from the sun by day, or a defence from the wild elephants by night. I anticipate several advantages from this, which will turn to account in our work. It may possibly serve to recommend the Christian religion in the sight of the heathen, for them to have this sensible proof that we do not despise them. It will give publicity to our schools and preachings in the country: it may be the *means* of salvation to some who will hear of the religion of Jesus, from the master and his scholars, and probably not unfrequently from the Missionary himself. And in order to secure some of these promised advantages, I mean to keep there a small depository of Religious Tracts, Scriptures, &c. in the native languages, giving the master a discretionary power to distribute them occasionally to those who are going up the country: thus we may be both doing and receiving good, by making these travellers unconscious auxiliaries to the spread of the Gospel.

"I look forward, then, with a pleasing hope soon to see in the Kandian territories, two little establishments belonging to our Mission;

between which, (considering one as the head, and the other as the boundary of a station,) any brother or brethren may have as much work as they please, for there are villages and temples to be found every few miles near the road, many of the names and distances of which I have taken.

"At Negombo, our little congregations maintain a regular attendance, but as yet we are not cheered by a very large increase. When we collect our little Societies together on any of the usual festivals, or for Sacrament, renewal of tickets, &c. the Chapel is crowded even to the doors, and presents a most gratifying sight, for then they appear in their neatest apparel, and their faces illumined with the glow of expectation, and we trust, in not a few instances, with the real joy of those who have learned the blessedness of keeping a *Christian holy-day*. I am most of all thankful that the people, whether young or old, do generally attend with great regularity to their class-meetings, and this is no inferior proof of sincere attachment to the good way, since there is no wordly advantage annexed to it."

The number in Society in the Negombo circuit is 70; the number of Missionaries two, Messrs. Newstead and Sutherland, with W. A. Lalman, Assistant Missionary.

Caltura.—From this Station Mr. M'Kenny writes:

"I have no reason to be discouraged respecting the work of God here; our congregations in English, Portuguese, and Singhalese, are tolerably regular, and very attentive; and latterly I have been greatly pleased to witness a considerable increase of our Singhalese hearers. When lately returning from a journey, I was met by a respectable young Singhalese man, who informed me that his father had just furnished a new house, and requested that I would come and preach in it on occasion of their taking possession. I heard his request with surprise, and begged to know why this was his wish, knowing that a service of a very different nature was customary at such times: he replied, that it was the custom for the Singhalese people to have ceremonies performed which consisted of devil worship on entering new houses, but that his family did not like that, and therefore they requested that I should go and visit them; so he appointed the day, and I went at the proper time, and found all things prepared for preaching, in a very neat new house, of superior quality to those which the Singhalese in general build. The friends and neighbours gathered in, when I spoke from Psalm xxxiv. 8, "Blessed is the man who trusteth in the Lord." After the service, I partook of a refreshment of fruit. This is the first time that I have known a Singhalese house sanctified by the Word of God and prayer.

"On the 6th of November, we took possession of our new Mission-House, and feel thankful to God for so comfortable a habitation.

Our new Chapel was opened in January; the congregations were large, and the collection a pleasing mark of the good will of the people."

The number in Society at this Station is 16; the Missionaries are Mr. M'Kenny, and John Anthoniez, Assistant Missionary.

Galle and Amblamgodde.—Mr. Allen writes:

"There is rather an increase than a diminution in our congregations; and divine power evidently accompanies the Word of Life. God has graciously wrought on some hearts; on one in particular, a young man of respectable Dutch descendants, of whose conversion we have no doubt: his spirituality, simplicity, and devotedness to God, are manifested in word and deed. He speaks good English, Singhalese, Portuguese, &c. prays fluently in all these languages, and regularly takes his Sunday appointments as a Local Preacher.

"Brother Fox favoured us with a visit, and preached our Annual Missionary Sermon on the 24th inst. The Chapel was well filled, and we heard with thankful hearts an excellent sermon. The collection amounted to 120 rix dollars.

"While we have some cause for complaints in reference to a few of our schools, taking them in the aggregate there is abundant reason for thankfulness. Their progress in learning, and knowledge of Christianity, is every way encouraging. On Christmas-day our Chapel was crowded, and many had to take their stand outside; it was truly an interesting sight, and a most profitable time. Our young friend Anthoniez, from Caltura, preached an impressive sermon in Singhalese; then followed suitable exhortations."

The number in Society is 18; the Missionaries are Messrs. Callaway and Allen.

Matura.—No recent accounts have been received. The number in Society is 29; and the Missionaries are Mr. Hume, and Cornelius Wejasingha, Assistant Missionary.

Jaffna.—The congregation here has become too large to be accommodated in the premises at present occupied by the Mission, and a liberal subscription having been spontaneously entered into by a number of the inhabitants, to erect a place of worship more commodious and respectable, the Brethren have resolved upon commencing the undertaking. In the new Chapel, it is proposed to have the English and Portuguese services; and to retain the old one for preaching in Malabar, and for the delivery of addresses to the scholars, as it is connected with

the Schools. The subscription had amounted to upwards of two thousand rix-dollars at the last accounts, and the friends of the Mission there were anxious that no part of the expense should fall upon the Mission-Fund. The accomplishment of this measure will be of great importance to the prosperity of the Mission in that important station.

The number in society at Jaffna is 21; the Missionaries three, Messrs. Osborne, Stead, and Bott.

Trincomalee.—A new Chapel is also in the course of erection at this Station. A subscription has been commenced among the respectable inhabitants, which promises to be productive; and the chapel, when finished, will have regular services in English, Portuguese, and Tamul. The number of Missionaries required by this station is two, but at present Mr. Carver is there alone.

A late account gives some interesting particulars of the conversion of a respectable aged Malabar, now employed as the head school-master on this station, to Christianity.

"We found him endeavouring to serve God according to the knowledge and light he had. In an early part of his life, impressions of the awful power of that Being who created the heavens and the earth were made upon his mind; but he had no clear conceptions of the holiness and benevolence of him, who upholdeth all things by the word of his power. That God was a Being of infinite power he was fully convinced by what he daily saw; but how to account for the origin of evil he was quite at a loss. The calamities of life proved the evil nature of sin; and when he examined his own heart, conscience accused or excused every action. In the reading of heathen books he had spent great part of his life, but could see no clear traces of the Deity; nor any reasonable accounts of the origin of the world, of man, or of evil. We put into his hands the Holy Scriptures, which he read with great care; and the result was, the abandonment of heathen books and of heathen ceremonies, for the Word of God and the service of Christ.

"His preference of Christianity he grounds on the following comparison. Heathen books are numerous; great part of them unintelligible: those that can be read, are vague and uncertain; they give no proper views of God; they are confused in their accounts of the Creation; more so, about the entrance of sin; and they point out *no Saviour*. But on reading the precious Word of God, and hearing it explained, he received light on those very subjects which had perplexed his mind, and concerning which he had previously lived in darkness. The Bible was intelligible; it clearly pointed out to him the fall of man, and his helpless condition: it discovered

a Saviour, the Lord Jesus; it gave holy laws to regulate the life of man; and moreover, by hearing the word preached, his heart had been broken within him; and he now stood at our feet desiring to be baptized into the faith of Christ. We must however confine our remarks by observing, that, on so clear an evidence, and so suitable a preparation, we were no longer at liberty to refuse him an ordinance which the Saviour himself instituted. The first day of the year was therefore appointed to admit him into the bosom of the Christian Church. He approached the altar with an humble and child-like spirit; publicly renounced heathenism; made a solemn declaration of his faith in Christ, and was baptized in the name of the Father, and of the Son, and of the Holy Ghost. Brother Fox, on seeing him during his visit to this station, suggested, that, should he ever receive baptism, his name should be called Abraham. This, as being suited to his venerable appearance, was selected. May it be every way applicable! May he be the father of many in this place!"

The number in Society at Trincomalee is 14.

Batticaloa.—This station, long vacant by the death of Mr. Ault, has been recently re-occupied. Little has yet been done; but as it is in the centre of a great heathen population, we trust that it may ultimately become important. Mr. Roberts is the present Missionary.

SOUTH INDIA MISSIONS.

Madras.—In this truly important station the Brethren are diligently labouring with considerable encouragement. The liberality with which an Auxiliary Wesleyan Missionary Society is supported, has been before noticed; and a subscription of 1000 pagodas has been already made towards the erection of a commodious chapel in Madras.

Mr. Close, in a recent letter, says, "We are not without prospects of extensive usefulness in this place and neighbourhood. We now preach twice in Madras, and three times at Royahpettah, every Sabbath, in English and Tamul. Every Monday evening, at the Mount, about nine miles from town. On Tuesday, in a very populous part of Black Town. On Wednesday, we have commenced preaching in a large village, and many natives and country-born people attend. On Thursday and Friday evenings we have service in Town, on one evening in English, and on the other in Tamul. Our classes, both native and English, give us much satisfaction; they meet

regularly, and I believe all are sincere.—My hopes are sanguine as to much good being done among the natives."

On the Madras station there are two Schools, one at the Mission-House, and a second about five miles distant, amidst a pagan population. The number in Society is 105; the Missionaries two, MESSRS. LYNCH and CLOSE.

Negapatam.—This is a new, but a most promising Mission, and should its early prospects be realized, will open the way to other parts of Southern India, where an immense population lie enslaved in the grossest darkness. Few Missions in India have commenced so hopefully as this, and its situation among the heathen is such as to interest the earnest prayers of the friends of Missions, that the access to them which has been obtained may be followed by their being speedily gathered into the fold of Christ. The Mission was commenced in September, 1820, by MR. SQUANCE. About five months afterwards he writes:

"I do not remember to have witnessed greater seriousness than in the Portuguese congregations. Many of them appear to hear as for eternity, and if we may judge by their tears, the word reaches the heart. The Tamul preaching was at first in our own house; but the novelty ceasing, the people discontinued their attendance; this, however, was no ground of discouragement. The population being before me, I resolved that, if congregations could not be collected, I would preach to individuals; and if these would not listen to me in the streets, I would follow them into their houses. But I am convinced that no Missionary ever need despair of collecting a congregation, if he will but exert himself. I have now established Tamul preaching at seven different places, and the smallest congregation attending, at any of these places, exceeds a hundred. The choultries serve for preaching-houses. These are lodging-houses, erected by opulent Hindoos on all the public roads, for the accommodation of travellers. In Negapatam and the adjacent villages, these choultries are very numerous. They are constructed so as to form three sides of a square, leaving a large open space in the centre. I usually stand at one end of the building, and the congregation assemble in the open space. My present preaching-work consists of seven sermons a week in Tamul, one in Portuguese, and one in English.

"The immense population of Negapatam renders it a place of great importance as a Missionary station. I have not been able to ascertain the exact number of inhabitants. The district is said to contain 200,000; and I think that in the town there are, at the

lowest computation, 30,000. At Nagore, four miles north of Negapatam, (a place where we have preaching,) there are 15,000 inhabitants, two-thirds of whom are Mahomedans. There are numerous other towns and villages in all directions, which literally swarm with human beings; and these vast multitudes are, to all human appearance, perishing for lack of knowledge, "having no hope, and without God in the world." Had the Christian world but a proper view of the ignorance, wretchedness, and depravity of these heathen, it would excite their tenderest pity, and call forth all their means to rescue them from impending destruction. It is true, that we are taught that in every nation he that "feareth God, and worketh righteousness, is accepted with him:" but where is the man among the heathen that does this? I have now been amongst them upwards of six years, and have never met with one. They all appear to be as depraved in their actions as they are blind in their principles. There is nothing in heathenism calculated to restrain its votaries from vice. On the contrary, the very images which are the objects of worship, are many of them personifications of sin. It was after I came here that my mind was first filled with horror by a sight of the *lingam*, an image too indecent to be described; and yet this scandalous figure is daily worshipped by all classes of natives, both men and women. Thus their very religious services are calculated to corrupt the heart, to sensualize the mind, and to lead to every description of vice."

The number in society at Negapatam is 15; two Missionaries are required; but Mr. Squance is for the present alone.

Besides the Missions at *Madras* and *Negapatam*, the Committee last year sent out Messrs. Mowatt and J. Hoole, with reference to an establishment at *Bangalore*, to which place our Missionaries had been invited. We have just received accounts of their arrival, and that the prospect of usefulness on that station and the neighbourhood is encouraging.

THE BOMBAY MISSION.

This place has hitherto proved an unproductive soil to our Brethren; and whatever seeds of truth may have been sown in the minds of the children at the school, or by conversation with the natives, no apparent fruit has yet succeeded. The case of so many thousands of people, involved in the worst and most disgusting of Indian superstitions, renders every attempt

to introduce our divine religion the more obligatory. The patience of Missionaries on many other stations, after being long called into exercise, has at length been followed by an abundant success. May it prove so in Bombay! In proportion to the discouragements of Missionaries labouring among a people wedded to their idols, are they entitled to be held up by the prayers of the people of God; and we trust that this awfully dark and idolatrous part of India will call forth intercessions more fervent, that the period of its visitation may not be long delayed.

Such is the general state and prospects of our Missions in Ceylon and Continental India; and viewing them in connexion with the extensive exertions of other Missionary Societies to diffuse the light of evangelical truth through that populous and interesting portion of the globe, the Committee cannot refrain from congratulating the friends of Missions in general on the animating prospects which present themselves in so many parts of this region of the earth. A very few years ago, an almost unbroken mass of pagan darkness hung over the millions of its inhabitants, and scarcely were Christians themselves bold enough to hope, that the day of its visitation in mercy was at hand. But the seed, sown at first with many tears, is every where springing up, under skies brightening every year with the rays of truth, and watered by dews of the divine blessing. Inquiry, the great enemy of delusion, has been awakened; many of the educated natives venture both to question and attack, in their conversations and writings, the grossest of the popular superstitions; numerous schools are implanting those principles in the minds of many thousands of the youth, which must unsettle and destroy the prejudices of ages; numerous Christian Missionaries, of different denominations, full of faith and love, are daily circulating the Holy Volume, and preaching its saving truths; and societies of Christians, not in name only, but who have received "the grace of God in truth," are now found in different parts of these regions of paganism, and spread around them the illuminations of divine light. If this has been the result of so short a period, the work, by the blessing of God, must henceforth go on with accelerated activity

and success. Already the formidable structure of the superstitions of India nods to its fall: "*Bel bóweth down; Nebo stoopeth.*"

SOUTH SEA MISSIONS.

New South Wales.—The success of this important Mission; the opportunities opened to the Brethren first appointed there to visit the settlements in the interior, whose moral condition was such as to excite the deepest sympathy; and pressing solicitations for assistance from the Missionaries themselves, in a service daily requiring efforts to which they were inadequate; have led the Committee to send out an additional Missionary for the general work, and another whose designation is to the black natives. Mr. Erskine has also proceeded from Ceylon to New South Wales, to supply the place of Mr. Leigh; and Mr. Horton that of Mr. Lawry, both of whom, having laid the foundations of the Mission, and conducted it for some time in the most faithful manner, have, at their own request, been appointed to new and hazardous enterprizes among the natives of New Zealand and the Friendly Islands.

The principal Mission Stations in New South Wales, are *Sydney*, *Windsor*, and *Paramatta*; round each of which the Brethren itinerate, visiting, at regular intervals of once or twice a week, or once a fortnight, according to the distance, a number of smaller towns and settlements. Thus to the settlers in the interior, most of whom had been for many years without religious ordinances, the means of religious instruction have been afforded; and opportunities have occurred for the extension of religious care to that unhappy class of men, the convicts, who are increasing annually, by more frequent deportations from Great Britain and Ireland. The plan of labour adopted by the Brethren to extend the benefits of religious instruction to the people of the colony, will be best conveyed by the following extract of a letter from Mr. Carvosso, dated *Windsor*, (one of the stations,) June 2, 1821.

"My circuit is upwards of 20 miles in length, along the banks of the river. At *Windsor* we have a neat but small chapel, and service every sabbath, and on Wednesday and Saturday evenings.

Mrs. Carvosso has formed and superintends a Sunday-school of about 30 children. Once a fortnight, on the sabbath, and once a fortnight, on the Tuesday, I visit Castlereagh, twelve miles south of Windsor. There we have a small chapel, built principally by Mr. Lees, in which is held a Sunday-school, yet in its infancy. Every other Saturday, I visit a congregation at the house of a settler three miles down the river; and on alternate Sundays and Thursdays, the township of Richmond, where we have the use of the Government school-room. Wilberforce and Portland-Head are also regularly visited on Sundays; and every Friday evening I preach in the District school-room at Pill-Town. This is a promising place, and many well-inclined persons attend."

In most of these places the congregations are yet small, though the district is somewhat populous; but when the character of the convict population is considered, accustomed for the most part from infancy to neglect the worship of God; and also that the houses of the settlers are scattered through the country, and that long disuse of religious ordinances uniformly induces a great indisposition to religious habits, and that the vices which necessarily grow up in such a state of society oppose further barriers to the influence of piety; there is great reason for thankfulness, that the Gospel is thus not only brought to the doors of all, but attended by a few, who if they cordially receive it, will not fail to carry its light into dwellings of darkness, and be themselves the "salt of the earth." "Those who attend public worship," says Mr. Carvosso, "are much more attentive, and apparently more devotional, than congregations are in England."

The excellent clergy with which the colony of New South Wales is favoured, have greatly exerted themselves for its moral benefit, and from them our Brethren have been much encouraged, the work being extensive, and the labourers few. The Missionaries have also been carefully instructed to avoid all interference with the labours of others, and to devote themselves to those who are the most destitute, keeping only in view the spread of our common religion, and doing good to the souls of men. The kind patronage of His Excellency the Governor has been condescendingly extended to the Mission, and by several grants of land on which to erect chapels, and other acts of encouragement, he has shown himself

a true friend to the best interests of the colony, and deeply anxious for its moral improvement. From many other respectable persons the Mission has also received important help and encouragement, and the promising circumstances under which a Society, for the support of our Missions generally, has been formed, is a pleasing proof that the Brethren there have established themselves in the confidence and good wishes of the serious part of the community.

The following is a general view of the state of the New South Wales Mission, from the Report of the Missionaries to the Committee, at their annual District Meeting.

"We have reason to believe that the cause of true religion is gradually gaining ground in this colony; and that our exertions are, in general, cordially approved.

"Enjoying the protection of His Excellency the Governor, our religious privileges are unimpaired, and our ministerial exertions unrestricted; and in no form has the hand of opposition been raised against us. The accession of labourers has been productive of essential benefit. It has enabled the Brethren to reduce their scattered labours to a regular system, by which the various stations are more statedly and more frequently visited. The congregations are such as produce satisfaction rather than complaint. The chapels, in proportion to the population, are well attended; and those in the towns frequently crowded: the seriousness and attentiveness of the people while in the house of God, (on which the communications of Messrs. Leigh and Lawry have repeatedly remarked,) are to those accustomed even to British auditories, a subject of most agreeable surprise. And does not this warrant a sanguine hope, that the seed so widely sown shall not fail, but yield eventually an abundant harvest?

The members in Society are 90. This almost stationary number may be somewhat discouraging. It is necessary, however, to state, that the inhabitants of New South Wales are in their residence extremely fluctuating: the wide range of the appropriated territory, and the frequency of intercourse with the adjacent dependencies, giving a great uncertainty to local abode. Hence it is, that though we are often joining new members, yet the removal of others to the interior, to Van Dieman's Land, or to the East Indies, gives us the appearance of non-improvement. We have doubtless great obstacles also in the irreligion which prevails; but nevertheless, we have great reason to rejoice, that, by the acknowledgment of all parties, there is a strikingly visible improvement in the moral aspect of those neighbourhoods in which we statedly preach; and we are not a little animated by the prospect of soon adding to our present classes, and of forming others in places where they have not hitherto been attempted.

"At Sidney we at present worship in the chapel built by Mr. Scott. But as it contains no pews, many persons will not come to

hear us, who would gladly do so, could they be better accommodated. The new chapel in Macquarie-street will be for this place a good building. The public subscriptions, which were aided by His Excellency the Governor, and other principal persons, amount to £300. By the kindness of the Governor we obtained also the favour of a Permit for 10,000 feet of cedar, duty free, which is a great assistance to us; but, notwithstanding, we apprehend there will be a *deficit* of no less than £500.

"Last week we made a tour of the country, for the purpose of forming Branch Missionary Societies, in aid of the Sidney Auxiliary. On Tuesday the 23d of January, we held public meetings at Castlereagh and Richmond; on Wednesday, at Windsor; on Thursday, at Paramatta; and on Friday, at Liverpool. Our hearts were greatly rejoiced to witness the lively interest shown by the people in the Missionary cause. The attendance was numerous, and in some places we were honoured by the presence of gentlemen of high respectability. The subscriptions and donations, paid and promised, amounted to between £90 and £100. When the subscriptions are paid in, a regular list will be sent you, which of course you will do us the justice to publish. These are cheering omens of future days. May the Lord pour out his Holy Spirit, that the woods and mountains of New Holland may soon re-echo the Saviour's praise!

"On the 18th of January the foundation-stone of a new chapel at Paramatta was laid by Mr. Lawry. It will be a commodious building, somewhat larger than that we now use at Sidney. Its erection is going forward with great rapidity, the walls being already half raised; and we expect it will be ready for opening in about three months. It stands in a central situation, on a large piece of ground kindly given us by His Excellency Governor Macquarie, together with a permit for 7,000 feet of cedar, in that handsome manner which stamps a double value on all his benefactions. In the township of Castlereagh, in the Windsor circuit, where we have already one small chapel, a gentleman is on the eve of building us an additional one. Thus we shall have no less than *six* comfortable chapels in this important colony."

It was stated above, that the Committee had sent out a Missionary to the aboriginal natives of New Holland, many of whom roam about in the neighbourhood of the settlements, and have acquired, though imperfectly, the English language. Such an enterprise derives a special interest from the excessive degradation of this branch of the human family. None have sunk so low, and none therefore so greatly need the only power which can awaken the torpor of their minds, and conquer their savage habits,—the power of religion; and among none, when thus elevated into men, and restored to God, will

the triumphs of the Gospel be more illustrious. Infidelity may despair of raising the embruted tribes of the fallen race, because it sees not the relations in which they stand to God, their Maker and Redeemer; but the Christian knows that they are both men and redeemed men, and that those branches of a disobedient family which have wandered to the greatest distance into "a far country," and have been reduced to the most degrading servitude, shall at length "come to themselves and say, I will arise and go to my Father." It is true, that in all attempts to benefit such a people, the agents must eminently "walk by *faith* and not by *sight*;" yet is the one as certain as the other, when it grounds itself upon the word of God. That word has commanded the gospel to be preached "to *every creature*," and as the natives of New Holland are thus included in the care of their Saviour, we doubt not this attempt to benefit them will meet with his blessing. The case of these wretched men has been laid upon the hearts of the pious in the colony, and earnest appeals have been made in the colonial paper in their behalf, with a view of producing a systematic effort for their religious instruction; and in consequence some means have been adopted for that purpose. With those who have thus commenced this benevolent work, Mr. Walker, the Missionary sent out, is instructed to co-operate, and to follow any plans which may appear most conducive to the end. His first effort will be among those who lie nearest the settlements, whose children especially he will endeavour to bring under a course of useful and religious instruction. As this will come in aid of the anxious and benevolent attempts of the Governor to extend to them the advantages of civilization, we doubt not but it will receive his encouragement.

Mr. Carvosso has received directions to proceed from New South Wales to Van Dieman's Land upon the arrival of Mr. Erskine from Ceylon, in order to commence a Mission in that colony. Both Mr. Carvosso and Mr. Mansfield remained a short time at Hobart's Town on their way to New South Wales, and were heard by numbers with great attention, many of whom expressed an earnest desire that a Mission might be established among them. There being only one clergyman in

the colony, a large population, scattered over the face of the country, are left destitute of the ordinances of religion. The ignorance and vices of these colonists loudly call upon the exertions of Christians at home, in behalf of their countrymen, and of their children growing up in ignorance of God, and in the neglect of his Sabbaths. To such calls the Committee could not turn a deaf ear; and Mr. Carvosso was appointed, from whom in a few months we hope to hear of an encouraging commencement.

New Zealand.—The circumstances which led the Committee to accept of the offer of Messrs. Leigh and Lawry to commence a Mission among the savages of this island, so long the dread of every vessel which approached their coasts, were stated in the last Report. The visit of Mr. Leigh to this country, and the statements made by him at many public meetings of Missionary Societies, had the effect of exciting a very strong feeling in behalf of this attempt to tame the ruthless barbarian, by infusing into his heart the mercy of the Gospel.

The benevolent and heroic exertions of the Rev. Samuel Marsden, of New South Wales, first opened that door, and his exertions have proved, that when the most ferocious tribes can be assured that those who visit them are truly concerned for their welfare, the "law of kindness" will not lose its effect, upon even them. The establishment of the Church Mission under his direction has been favoured and protected by the natives, and is diffusing civilization and religious light around it. Our Brethren will plant themselves in another part of the island, and co-operate in the same object, in a field which is sufficiently wide to prevent all collision and jealousy. Mr. and Mrs. Leigh have, it is hoped, before this time reached New South Wales, from whence, after some arrangements to ensure communication with New Zealand, they will proceed to their destination along with Mr. and Mrs. Lawry. A Missionary will be sent out to join them, and, as the funds of the Society may admit, others, in order that Tongataboo and the Friendly Islands, an important cluster, where no Mission exists, may be occupied also.

The interest taken by our friends in the New Zealand Mission has been testified by the very liberal contribution of various articles of hardware, clothing, &c. partly for the use of the Mission, and partly for barter with the natives for the necessaries of life, in a country where money is unknown. This liberality the Committee wish very gratefully to acknowledge, as a provision has thus been made for the future support of this interesting Mission, to an extent which will considerably relieve its demands upon the Funds.

Special instructions have been given by the Committee to the Missionaries appointed to New Zealand, to direct their conduct in a new and trying situation, as far as the probable circumstances in which they may be placed could be anticipated: especially they have been instructed to avoid any interference with the civil affairs of the natives, except to promote their industry and civilization by teaching them useful arts; and a peremptory rule has been enforced upon them, on no account to make use of warlike weapons, of any kind, as articles of barter.

These new enterprises the Committee commend to the earnest prayers of the Society; that the Brethren and their intrepid wives, now on the great deep, may have "a prosperous voyage by the will of God;" that they may be preserved from the violence of savage and lawless men, and that a great and effectual door may be opened among the Gentiles, for the reception of that Gospel which will humanize their manners, change their ferocious dispositions, and plant among them the great principles of public justice, peace, and order, and of private and domestic holiness.

MISSIONS IN WESTERN AFRICA.

Sierra Leone.—In this Station two Missionaries, Messrs. Huddlestone and Lane, are now employed, Mr. Baker having been directed by the Committee to proceed to the River Gambia. The labours of Mr. Baker, at Sierra Leone, were very successful, and his perseverance in them, notwithstanding

repeated attacks of fever, was unremitting. The Societies under his care experienced considerable increase, and some new places were opened for the worship of God. A little before Mr. BAKER left the station, he writes:

"I am happy to inform you, that the work of God in Africa is making rapid progress. Many enjoy the realities of religion, and many more are anxiously inquiring what they must do to be saved. Numbers of the blacks can now read the Scriptures for themselves, and are very zealous in instructing and exhorting their countrymen. Indeed, the religious influence upon the minds of the black and coloured people of this colony has been, for a considerable time past, very remarkable."

From this interesting station our information is not very recent, some letters having been delayed, of which we are in daily expectation. The last report of the numbers in Society at Free Town and the neighbourhood was, that by a considerable increase it amounted to upwards of 1100, almost exclusively blacks and people of colour.

A scene more delightful to humanity is scarcely exhibited through the vast extent of the general Missionary field, than the colony of Sierra Leone. Here the interesting spectacle is presented before the nations of the earth, of a Christian colony calling the attention of the inhabitants of a vast continent, whose commerce has been for ages the flesh and the bones of men, and those men their brethren, to the peaceful arts, and the cultivation of the ground; and opening its friendly shores, and extending its protection and care, to those unhappy negroes, who, seized by their own oppressive governments, and purchased by the avarice of Europeans, have been arrested on their voyage by British cruisers, and liberated from their floating prisons. But these triumphs of hallowed power and Christian justice are surmounted by the triumphs of religion. Among these Pagan negroes Missionaries have most successfully taught the principles of Christianity, and many interesting societies of true Christians have been raised up among a people, who, by an over-ruling providence, have been rescued from slavery, and brought within a Christian colony.

What the ultimate results may be on the spread of religion in Africa cannot well be estimated; but the effects must be great. The light will not be confined to Sierra Leone; those who have obtained mercy will not hide this truth within their hearts; and into those various and distant regions where their affairs may conduct them, they will carry the name and the truth of Christ.

St. Mary's, and the River Gambia.—It was announced in the last Report, that Messrs. Baker and Morgan had been appointed to undertake a new Mission on the River Gambia. The place which had been particularly recommended to their attention was Tentabar, a considerable distance up the river; but upon Mr. Morgan visiting it, both he and Mr. Baker joined in the opinion that it was more adviseable to commence the work among the natives nearer to St. Mary's, and especially as a considerable trade in slaves was carried on at Tentabar, a circumstance which uniformly opposes the most serious obstacles to Missionary success. Other circumstances, apparently of a providential character, occurred to confirm this determination, and especially their friendly reception by the King of Combo, in whose dominions they are building Mission premises, and propose commencing a school. St. Mary's will also be occasionally visited. The commencement of the Mission has been very favourable, in every thing but the health of the Brethren. Mr. Baker left Sierra Leone ill, and Mr. Morgan brought on a fever by over and incautious exertion. We trust, however, that both have been restored, and that when the Mission premises shall be completed, and the work fully commenced, we shall have the pleasing intelligence to communicate, that a "great door and effectual" has been opened in this part of Africa, which commands so constant an intercourse with the vast population of the interior.

The following Extracts of letters state the proceedings of the Brethren.

"On the 8th we entered the River Gambia, and at 2 P. M. came to anchor at St. Mary's. As soon as I got ashore, I proceeded to Mr.

Dodd's, who received me with all the respect and kindness that he could have shown to his friend in London, by whose favour I was recommended to his notice.

"The morning after my arrival, Mr. D. accompanied me to the Government-House, and introduced me to the commandant, Captain Stepney, who very kindly expressed his approbation of the object of my Mission, and promised to do any thing he could for its furtherance. He granted me permission to preach on the following Sabbath; and as there was no place erected for divine worship, he tendered me the use of a large room in the Government-House. Mr. Dodd also introduced me to all the respectable merchants in the colony. I was sorry to find that Brother Baker was not arrived, more especially to learn that he had taken a passage in a vessel which had arrived a few days before, and was detained by sickness. On Sunday morning, at eleven o'clock, the greater part of the Europeans in the colony assembled at the Government-House; the soldiers were marched thither by order of the Commandant, and a great number of recaptured slaves; all seemed very attentive while I read the Liturgy and addressed them from 1 Cor. ii. 2. During the service, a brig of war arrived from Sierra Leone, in which I was in hopes to have found Brother B., but I was sorry to learn from Mr. Use, the chaplain of the colony, who came in her, that he remained sick when they left. Hearing of no opportunity to go to Tentabar, I endeavoured to acquire a knowledge of the religious customs and notions of the natives of this place and its vicinity; but by reason of their ignorance of the English language, and mine of the Jaloof and Mandingo, I could not gain much.

"On the 12th, in company with Mr. Singleton, (a Quaker of Sheffield, whom I found here on my arrival, sent hither by the Friends in England to judge of the propriety of introducing schools for the native children,) I went to Bakoo, a town at the Cape St. Mary's, about 10 miles from hence, to try if they were disposed to receive instruction. We found the Alcade, or headman, teaching about 20 boys to read the Alcoran. The number of the inhabitants we judged to be about 250, all strict Mahometans; we obtained an interview with the headmen, who expressed a willingness to have their children instructed. On the 15th we took an excursion southward, about 12 miles, to visit the King of Combo on the same account; he also expressed a desire for the instruction of his children; but with reference to the doctrines which I preached to them, they desired to suspend their judgment until I had learned the Mandingo language, as they found, as well as I, that my ideas could not be correctly conveyed by our interpreter, who (though the best we could get,) but badly understood the Mandingo and the English words. I considered either of these places as an eligible situation for a Missionary establishment, as there is an easy communication from one to the other. On the 21st, to my great satisfaction, Mr. Baker arrived, but I was sorry to find him so debilitated by the fever

and cholera morbus, from which he had but just recovered, as to render him incapable of enduring the exposure of going up the river immediately. Almost as soon as Mr. B. landed, he was recognized by several re-captured slaves, who had attended his meeting at Sierra Leone; some of them had been members of Society. The joy which they felt at seeing him they could only express by gestures, and saying they were "*glad too much.*" They were sent hither by the Governor, to form a little settlement at a short distance from this town. Some of the women said, when they came and found no minister, "they sat down and cried all the day." The next day we visited them in their own settlement. Brother BAKER gave them a few words of exhortation, to which they paid the greatest attention: he promised to preach to them the following sabbath, at which they seemed highly pleased. At the time appointed, we attended at the place, and found that they had erected a shed under a tree, and about 40 persons soon assembled. Brother B. having at Sierra Leone acquired a dialect which they perfectly understood, they heard with great apparent interest. We proposed meeting the most serious the next evening, for the purpose of discovering who were willing and worthy to be united in Society; but on our arrival at the place, we found about 50 persons waiting in expectation of a sermon. Unwilling to disappoint them, MR. B. preached to them again. As many seemed willing to join Society, we thought it prudent to defer uniting them, and employed an old member to inspect their private walk, and report it to us. We have reason to believe that there are many among them truly serious. We have preached to them several times, and the number has continued to multiply; so that we may calculate on having 100 hearers on the sabbath, and 50 in the week. To see the cheerfulness with which they assemble round the tree, and the attention with which they hear the Word, would prove highly gratifying to every friend of Missions: and the comfort which they seem to derive from it, would, to every one who is capable of sympathizing in the oppressions which they have endured, or is desirous of mitigating the painful privations inseparable from their present condition, prove a powerful incitement to Missionary support."

The following are extracts of a Letter from MR. BAKER, dated Mandanaree, May 26, 1821:—

"I have had, ever since my arrival in the Gambia, a congregation at St. Mary's, whom we now visit every week alternately. We have a congregation of 200, though we have no other place of worship than the shade of a large tree. Our station is from six to eight miles from Bathurst, close to the town of Mandanaree, on the banks of the Gambia, in the dominions of the King of Combo, to whom St. Mary's also belongs. Our situation for health is, I think, in every respect, superior to St. Mary's. It is on the top of a hill, sixty feet

above the level of the water. The soil around us is, I doubt not, capable of bringing to perfection any tropical production; indeed, the natives plant their corn and rice on the same ground for fifty years successively, without carrying to it any kind of manure. I think, if God should spare us, we shall be able to introduce such improvements among this people in agriculture, as will, notwithstanding their prejudice in favour of the custom of their forefathers, be received by them with gratitude. The rains are now too near, and we ourselves too unprepared with implements, to do much this year; but by the next we hope to be better provided. The strength of the soil is proved by the height of the dry grass now standing. Corn produces more than a hundred fold.

"The character of the people is bad enough. As masters, they are proud, insolent, and cruel. As servants, they are fawning, hypocritical, and extremely dishonest. It seems as though Mahomedanism had made them almost, if not altogether, the worst of men; and the generality of them think themselves authorized to cheat and steal from white people at every opportunity. In this kingdom, however, liberty of conscience is allowed. The King himself is a pagan, and so are the greater part, if not all, the people of this town; yet their paganism is mixed up with the worst Mahometan superstitions. The King is quite despotic. When we first went to him, he received us very graciously; and frankly declared, that he was only a little King before the white men came to St. Mary's; that neither his grandfather, father, nor himself, had a leaf of tobacco; but that now he was rising in power, and outstripped his neighbours, who were once his superiors.

"He told us to look round his kingdom, and in any place we liked best to *sit down*, i. e. settle. When we had fixed on the spot we liked, the King appointed us to meet him, with our friends, at a place called Lauree. Our friend, the Commandant, Captain Stepney, (to whom we are under great obligations for his kindness,) with some of the officers and merchants, accompanied us, and it had great weight with the King to see us so respectably surrounded. After expressing our wishes to the King, he told us, we were welcome to the spot we had fixed upon, and might cut down what trees we pleased, whether for building or clearing the land. We then made him our present, (which is the custom,) and told him he should receive a yearly tribute of twenty dollars, and with this he was quite satisfied.

"We are at present busily engaged in cutting down the bush, and building a temporary house of rind-trees split for posts, and bamboos, wove for the sides and plastered, which, should our mission under God's blessing succeed, will be our school-house; we can both say with the apostle, "We labour with our own hands."

"When our house is finished, we shall have something like a Christian Establishment to begin with; for there are three or four men and their wives, who were my constant hearers at Sierra Leone, and I trust under some degree of concern for their souls, who came

to the Gambia just before me, and are going to settle with us, as the King has given us as much land as we want for ourselves and people.

"In preaching we can do nothing here till we have learnt the language. In the mean time we go to St. Mary's every Saturday afternoon in a canoe, and return on Monday morning: we meet our little class early on Sunday morning, attend the chaplain's preaching at ten, A.M.; preach at two, P.M., to about 100 people, and in the evening, at six, to frequently more than double that number. Our intermediate time on the Sabbath is devoted to visiting the poor people, and on Monday we have an opportunity to procure any thing we want for ourselves or the settlement.

"As to our prospects, we can say but little as yet. Our work is with the Lord, and we are aware that its success depends entirely upon his blessing; we are not without both encouragements and discouragements, and therefore we pray that God may give us grace *patiently* to *persevere*.

"At St. Mary's we have encouragement; and I hope, though we cannot visit them often, many in that place will receive the Lord Jesus in their hearts; there is already a great spirit of hearing excited; and could we after a time attain the Jaloff, we might have hundreds of hearers more. We have also encouragement from another quarter; we are within a day's jouney of a country of great extent, purely pagan; I mean that of the Foulahs, or as they are sometimes called, Feloops. As soon as these people get to know us, I think they will be glad to have their children taught.

"If our dear friends at home would send us harness for two horses and for two pair of bullocks, together with a harrow, a few hoes, shovels, and other implements of husbandry, it would be a great present, and greatly forward the views of our Mission.

"Here are millions of souls around us perishing for lack of knowledge: our prayer is, 'Lord, make bare thy arm in the sight of this people, and let thy kingdom come.'"

Mr. Baker, being appointed for the West Indies, was not intended to remain longer than was necessary to establish the Mission. Mr. Bell was therefore sent in November last to supply his place.

MISSIONS IN SOUTHERN AFRICA.

Cape Town.—As soon as this station was opened to us, Mr. Hodgson was sent from this country to occupy it. He found the work already commenced. Mr. Edwards, during a visit there from the interior, had commenced a Sunday and an evening school for the children of the slaves, and such of the ignorant adults of the same class as could be induced to

attend. Mr. Shaw continued this institution in behalf of the long-neglected slave population; and in February last, he presented a memorial to the Lieutenant-Governor, stating that the great increase of heathen scholars in these schools had led him to conclude that a Day-school would be peculiarly useful, and asked liberty to use certain premises, purchased in Cape-Town, as a Free-school for the heathen, and a place for the expounding of God's word and public worship. This request was kindly granted, and Mr. Shaw is now employed in making subscriptions in Cape Town for the completion of his design, and has met with considerable success: the subscription having amounted, at the date of the last letters, to £230 sterling. Mr. and Mrs. Hodgson will enter upon this important work, which we commend to the prayers of the friends of these long friendless children of Africa. When Mr. Shaw, in conjunction with Mr. Hodgson, has placed the Mission in Cape-Town in such circumstances that it can be carried on by one Missionary without difficulty, he will resume his labours in the interior.

Little Namacqua Land.—The two stations, *Khamies Berg*, and *Reid Fonteine*, are supplied by Mr. Edwards, until Mr. Shaw is liberated from his engagements in *Cape Town*, after which Mr. Edwards will proceed to the new station on the Fish River, to which he is appointed. The long drought with which Southern Africa has been afflicted, has not been favourable to the improvement of the people on these stations, as it obliged them to disperse in search of grass and water for their cattle; and the regular services, and instruction of children, have both suffered considerable interruption. With a part of the people, Mr. Edwards has travelled from place to place, and among them the ordinances of religion have been kept up. He speaks favourably of the progress of religious principles in their minds, and of the religious experience of those who have been admitted members of Society. The number thus rescued from Hottentot degradation and pagan vices, were, at the last account, 67; whilst an improvement in the morals of the tribe generally was manifest. Nor have the arts of civilized life been introduced among them in vain. As far as their peculiar circumstances and that of the country would allow,

they have been benefited thereby in their outward condition. In this part of Africa we therefore trust, that a light has been kindled up which will increase in lustre, and spread its rays to a wider extent.

GREAT NAMACQUA LAND.—This lies considerably to the north-west of *Khamies Berg*, and the Mission was commenced there in consequence of the visit made to that country by MR. SHAW, mentioned in the extracts from his journal given in the last year's Report. The tribe who expressed themselves so anxiously "*waiting for a Teacher*," has at length received one in MR. ARCHBELL, who is assisted by the Hottentot Assistant Missionary, JACOB LINKS. The last accounts left MR. ARCHBELL on his journey. He states, that he had crossed the Great Orange River, and had been informed that the Namaquas were earnestly looking out for his arrival.*

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* MR. SHAW has transmitted the following notices of the country and its inhabitants.

"*Great Namacqua Land* extends from about 24 to 29 degrees of south latitude. Some parts of this almost unknown region are mountainous and barren in the extreme, whilst others produce plenty of grass for innumerable multitudes of cattle. All the savage animals which roam the lonely deserts, are to be found in one part or other of this extensive country. From information which the Missionaries obtained at the village of Gammap, it seems that there are numerous tribes north-east of the Namacquas, whose country is free from mountains, being, far as the eye can reach, an extensive plain, yielding plenty of grass, and possessing abundant fountains.

"The Great Namacquas are doubtless of the same *origin* with the Bushmen on the borders of the Colony, and of the Little Namacquas within its boundary. They differ much from the Caffers and Bootchuanas on the east, as also from their nearest neighbours, the Damaras on the west. They are generally taller than the Hottentots within the Colony, and are quite erect, and well proportioned. Their colour is of a yellowish brown, though this is only apparent from their hands and faces, the rest of their bodies being discoloured by grease and dirt. They are of a mild and fearful *disposition*, and towards those who treat them with humanity, perfectly harmless.

"During the time that the Dutch had possession of the Colony, plundering parties were frequently sent out among these tribes, who not only took away their cattle, but committed the greatest barbarities. The Namacquas, as might be expected, sought revenge, and some of the plunderers met with the fate they so justly deserved, whilst others were constrained to fly for their lives. Notwithstanding the cruelties which they have experienced from Christian savages, Missionaries may travel amongst them without danger.

"Their *huts* do not differ in their construction from those of the Little Namacquas; they are perfect hemispheres formed of the boughs of trees, and covered with matting. The sedges of which their mats are made being of an inferior kind, their hovels have but a mean appearance. Some of them may properly be called *rich*, as they possess immense numbers of horned cattle, besides goats and sheep.

"Each tribe or clan is *governed* by a chief, who attends to certain customs handed down from generation to generation. The chief receives the hind part of every

The proposed station on the Fish River cannot be occupied, until Mr. Edwards is relieved at Khamies Berg.

Mr. Kay and Mr. Broadbent are our other two Missionaries in this part of Southern Africa. At the last accounts,

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bullock which is slaughtered; this he distributes among the males of his village, all of whom are called his soldiers. He also collects a sufficiency of milk by the door of his hut, to deal out amongst the poor and the needy. On the death of his wife, every male who has arrived at years of maturity, gives him a cow, which, after a certain number of years, is again returned. A part of every animal taken in hunting is required by the chief, and though it should be in a state of putrefaction before it can be brought him, he nevertheless demands his right.

"In many things they are exceedingly *superstitious*, and their sorcerers exercise various tricks amongst them, to which most of them give credence. When a person is sick, the sorcerer is sent for, who examines the place where the pain is seated, and privately letting a small bit of wood fall upon it, he declares it has come out of the sick man's flesh. Sometimes he cuts off the first joint of the little finger of his patient, pretending that the sickness will go out with the blood: of this we had numerous proofs in the many persons whom we saw who had lost the first, and some the second joint of their little fingers. On such occasions the sorcerer demands the fattest sheep in the flock, which is killed and feasted upon. Sometimes incisions are made in the part affected, at other times red-hot iron is laid upon it to scorch and blister it, and sometimes they cover it with a plaster of fat. Many wore upon their heads the skins of galls.—Those galls had been taken from animals slaughtered on some particular occasion, such as on their being declared to have arrived at man's estate, on their shooting some wild animal, or at the time of their marriage. The females perform what they call another slaughter, or another sacrifice. For this particular cattle are destined, and none but particular persons are allowed to partake thereof: the males are altogether excluded. I doubt not but this custom has in former ages been intended as a sort of religious ordinance; but nothing of that kind is at present intended by it, as they are totally in the dark respecting every truth even in natural religion. In one of their villages the rising of a very stormy wind was attributed to our having changed our linen and clothes, and the calm which commenced the following day they attributed to the same circumstance. They do not like to be *numbered*, as they think it to be a token that death will soon take them away. On seeing the mist arise out of the sea, they believe that strangers are coming amongst them, and hold themselves in readiness. They are much afraid of an eclipse, as also of the meteor, vulgarly called the falling star; they consider it a token of sickness amongst their cattle, and they will go to another part, and beg of the star to spare them.

"Some of them are kind to the sick, but the aged and infirm are often treated with *cruelty*. When a party are about to emigrate to some other part of the country, a small inclosure or fold is made of bushes; in this fold those who are unable to travel (perhaps an aged father or mother) are shut up; a sheep is generally left for their subsistence, which, being eat up, they either die of hunger, or are devoured by the wild beasts of the desert. Mr. Moffat, on a journey northward of the Orange River, found 'in the middle of a wild country an old woman who had been left to perish by her companions, among whom were her own children.—It was proposed to remove her to another kraal, but she refused, because the people there would do the same to her that her own friends had done.' Mr. Schmelen, who has witnessed similar instances, frequently charged them during our journey with this most unnatural crime, and warned them against the practice in future. At their *funerals* they practise no ceremonies. They are generally much alarmed at the thought of death, and when a family has lost one of its members, the house in which they dwelt is speedily removed to another situation.

"They seem to have but little idea of *traffic*, yet from the many iron bodkins which we saw amongst them, it is certain that they have some intercourse with the nations on the east. On inquiring from whom they had obtained those articles, they answered, 'From the people where the sun comes up.' It is evident that the natives cross the Continent from east to west, and I doubt not but that Missionaries will find *that* course, and be able to unite by a chain of stations, the Missions to the Boschuanas with those of the Great Namacquas."

they were on their way to the Boschuana country, to fix upon a station sufficiently remote from the labours of the Missionaries of other Missionary Societies, and for which this extensive country and its neighbour tribes must offer sufficient opportunities.* Three years ago, several Boschuanas were under Mr. Shaw's instruction at Khamies Berg for eight months; and one of them, who had been baptized, pressed Mr. Shaw to visit his tribe; this was for a while delayed for want of help. Mr. Broadbent, who speaks the corrupt Portuguese dialect of India, which is known among the natives of this part of Africa to a very remarkable extent, will be able to communicate with them without delay. These numerous tribes offer a wide field for the united exertions of Missionary Societies. The difficulties may be greater than among the smaller and simpler tribes to the westward; but the number of the people will give greater importance to the attempt, and to those successful issues which, by God's blessing, we hope will attend it. They are connected probably with more distant tribes, not less numerous, both on the eastern coast, and in the interior; and thus the truth of God, "the mystery" truly "hidden for ages," as to them, will not want the means of transmission to now unexplored regions, and probably to countless multitudes buried in the depths of the deepest paganism. Geographical and moral discoveries, of the most interesting kind, must be the result.

Salem, near Graham's Town, Albany.—When Mr. William Shaw was appointed to go out with the settlers to this part of Africa, he was directed to report to the Committee any openings to the heathen which might present themselves in the neighbourhood, in order that a Missionary might be appointed, under his direction, to carry out the light

* The Boschuanas extend, according to Lichtenstein, from the 25th to the 20th degree of south latitude, but in fact their northern limit has not been explored. They are of the same stock as the Caffres, inferior to them in bodily strength, but superior in civilization and the arts of life. This country was first visited by two gentlemen of the names of Trutter and Somerville, then by Lichtenstein, and subsequently by Mr. Campbell. The capital is Leetakoo. The Boschuanas have paid considerable attention to agriculture. Polygamy is practised, and domestic slavery exists; but, it is said, in a mild form. They are fond of war, which they carry on with ferocity. The Morolongs, the Chojas, and the Marootzes are reckoned among the most powerful and numerous of the Boschuana tribes. But the Maquanas, who are skilled in works of iron, are described like the sand for multitude, and appear to have had the most intercourse with the Portuguese. The Wanketzens are a numerous tribe to the south of Leetakoo. *See Supplement to the Encyc. Brit.* art. *Africa.*

and influence of Christianity in that quarter. In the schools established in that district, some Hottentot children are taught, and the number will be increased; and upon the adults of this class, Mr. and Mrs. Shaw have been able to bestow some labour, which it is hoped will not be in vain. With respect to the Caffres, Mr. Shaw thinks that something might be attempted. "They are," he observes, "at present peaceable; and I am confident, that two or three prudent Missionaries would render them even friendly. If there were two of us here, we might occasionally make a tour of observation, and gain the most valuable information as to the proper time and manner of forming a Missionary establishment among them." With this view, Mr. Threlfall has been appointed, and has recently sailed for South Africa.

Thus every thing in South Africa is hopeful as to those glorious results which form the subjects of the prayers and hopes of the friends of Missions, and of this quarter of the globe in particular. Among the interesting circumstances of the Missions in that part of the world, is the harmony of affection and effort which exists among the Missionaries of different Societies. In the past year, two or three journeys have been made by some of our own Missionaries and those of the London Society in connection, for the purpose of exploring the condition of distant tribes, and to search for new fields of difficult labour. A moral scene more truly sublime and impressive can scarcely be contemplated, than a few Missionaries, of different denominations, rising above the jealousies of mere party, and intent only upon enlarging the boundaries of light and mercy, traversing the dreary desert, cheerfully submitting to heat and cold, weariness and hunger, and joining themselves to the society of men in the lowest state of cultivation, unelevated by intellect, and uncorrected by moral influence, in order to offer them the aid of their own benevolent assistance. Such was the nature of these journeys, and every where access to the heathen was found practicable. The hallowed name of Missionary of Jesus Christ had travelled across the desert with honour, and was their introduction to a friendly though rude hospitality. What is more, through

what the Committee think they have reason to consider the preparing influence of God, those heathen, to many of whom the face of a white man was a strange sight, earnestly desired the residence of Missionaries among them, and an eager desire for Christian instruction. New calls for Missionaries are heard from tribes long hidden from the compassionate eye of the Christian Church; and it remains for the religious public to determine by its subscriptions, whether this call from "regions beyond, where Christ is not named," "Come over and help us," shall be made in vain. Southern Africa is now presenting its population before the Christianity of this country. Every traveller confirms the account of immense numbers of people totally involved in pagan ignorance and superstition, yet docile, willing to receive the help which may be afforded, and, in some instances, anxiously imploring it. No difficulty exists but which the heroism of devoted Missionaries is ready to surmount; no labours or privations are too severe for them to submit to, in order to accomplish their glorious object. Shall there then be, on the one hand, men willing to carry out the light and consolations of the Gospel, and on the other, numerous people willing to receive them; and, above all, does this their willingness bear marks of the divine hand, thus opening a great and an effectual door, and shall the "Messengers of the Churches" be prevented from proclaiming peace on these mountains, and crying to the inhabitants of their valleys, "Behold your God!" The Committee cannot indeed doubt, that additional exertions among the friends of Christ, will enable them to support the work begun, and to embrace those new openings and opportunities for the spread of our divine religion, which Africa, now so eminently remembered by her God, presents.

WEST INDIA MISSIONS.

The Committee are happy to report the continued progress of the Missions to the negro slaves of our West India colonies, with scarcely any exception. The number of Missionaries having of late considerably increased, a much larger portion of this long-neglected field has been brought into cultivation,

and it has yielded its expected produce of truth and righteousness. Open opposition to the efforts of Missionaries has ceased; their objects are better and more generally understood; their characters and motives have gained respect; and a number of new and important friends to negro instruction have appeared within the past year.

The last circumstance will give the greater pleasure, as it indicates the growth and spread of those principles on which all Missionary efforts, and indeed the evangelization of the human race, depend:—that the Christian Church is the light of the world, and that, as "we ourselves have received mercy," we ought not to faint until all who are ignorant and out of the way, are recovered to the knowledge and grace of Christ. These principles have been publicly sanctioned in the West Indies, by the recent formation of Missionary Societies, in the islands of Nevis and St. Christopher's, by the Clergy and principal Gentry, the funds of which are to be appropriated to different Missionary Societies in aid of their common object, "*to extend Christianity to the utmost parts of the earth.*" The force of the same principles has been also more powerfully felt by many benevolent planters and proprietors, who have recently opened their estates to the labours of our Missionaries, from an earnest desire to promote the instruction of their negroes. From several gentlemen, the Committee have received pressing requests to appoint additional Missionaries to the islands for the same purpose, accompanied by offers of liberal pecuniary support. These opportunities of extending religious care to the slaves of our colonies the Committee have embraced, thankful to see this new and truly Christian order of principles and feelings diffusing itself in colonies so long the seats of pagan darkness, though under a Christian government; and where the experience of the past has sufficiently proved, that nothing but prudent and persevering exertions are necessary, under the divine blessing, to fix in the minds of the slaves generally the sanctifying truths of our holy religion, to bring their conduct under its salutary control, and thus at once to promote their present happiness, and to fix the peace and security of the colonies upon the surest foundations.

JAMAICA.—The stations in this important island are *Kingston, Spanish Town, Morant Bay, Bath, Grateful Hill,* and *Montego Bay.* Some estates in the neighbourhood of each place are visited, and the negroes come on Sundays in great numbers from the surrounding country, and crowd the spacious chapels which in some of these stations have been erected. The number in Society in *Kingston* is 3569; in *Spanish Town* 163; in *Morant Bay* 2813; in *Grateful Hill* 425; in *Montego Bay* 90. Total 7060, making an increase during the year of 431.

The following is the substance of the annual statement transmitted to the Committee by the Brethren in Jamaica, as to each station.

Kingston.—"The two chapels are well attended, and the congregations serious and attentive. Both the number of hearers and members of Society have considerably increased. Though we are careful to admit none to the sacrament who are not judged, after strict examination, proper persons to communicate, the monthly celebration of this ordinance is exceedingly large. Many of our Society have, during the past year, died in the Lord, and have left behind an edifying example of holy lives and peaceful deaths."

Spanish Town.—"The chapel here has been considerably improved, and there is a prospect of an increase of hearers. The members of Society have been exemplary in their conduct."

Morant Bay.—"The influence of religion in this station is evidently progressive, and the beneficial effects of the Mission upon the negroes is readily acknowledged by the most respectable persons, who are uniformly friendly to the labours of the Missionaries."

Grateful Hill.—"Most of the negroes in this Society have been raised out of a state of the grossest ignorance; but their improvement in Christian knowledge and real piety has afforded the greatest encouragement. Many of them have to travel very far to attend the public worship, but their devoutness and simplicity show the deep interest they take in the services of religion.

Montego Bay.—Here a foundation is laid for much future good. "Though most of the members," says MR. RATCLIFFE, "are young, their progress in Christian knowledge is considerable, and the regularity of their conduct obvious to all. At my last quarterly visitation of the classes, I did not find it necessary to administer a single reproof. I have established a Sunday-School. The children, about 70, are very eager to learn. Considerable prospect of usefulness presents itself at an estate called *Blue Hole,* in the vicinity of this station. The children are catechised, and a considerable congregation of adult slaves assemble to hear the Gospel. St. Ann's Bay, hitherto visited from the Montego Bay Station, will have a Missionary appointed to it. The prospect of usefulness here is very encouraging, and we trust that it will prove an important

opening to a part of the island in which we have hitherto done little, and where the population remains in great want of religious instruction. Premises for a dwelling-house and Chapel have been purchased, and the Society already amounts to 60."

The Jamaica Mission, we deeply regret to state, has sustained very lately a severe loss in the death of two of the Missionaries, Messrs. Johnstone and Underhill. The former had spent 18 years in the West Indies, and every Mission with which he was entrusted, though, in some instances, placed in difficult circumstances, received great advantages from his prudent management. He obtained the uniform respect and confidence of all ranks of people in the different islands in which he laboured. Mr. Underhill had been about five years in the West Indies, and had been for some time in a declining state of health. He was a young man of considerable promise. Two additional Missionaries had been sent just before the news of the death of Messrs. Johnstone and Underhill reached us.

Antigua.—In this island the Mission occupies five Chapels; and the Societies amount to near 4000 persons, almost exclusively coloured and blacks. The reports of the state of the Mission are favourable, and such is the disposition of the negroes to receive instruction, that several more Missionaries might be usefully employed, would the funds of the Society allow of their being sent out. Several schools are in a state of great activity, of which an account will be given below.

Dominica.—At Rosseau, the Mission is in a state of prosperity, true religion is apparently taking a deeper hold on the hearts of the members of Society, and extending its influence among others. The country Societies have not fully recovered the effects of their being left alone, through the death of successive Missionaries. A second Missionary was appointed, about fifteen months ago, at the instance of some benevolent proprietors, for the instruction of the people upon their estates. He resides at St. Joseph's, where his labours, we trust, will, after the first difficulties are surmounted, fully accomplish the wishes of those Gentlemen who have so much interested themselves in behalf of the moral and religious improvement

of their negroes. Additional help has been called for, and will be granted as soon as the Committee is enabled first to fill up the places of those Missionaries who have been removed by death, or disabled by sickness, in other parts of the West Indies.

His Excellency the Governor of Dominica has on all occasions shown himself greatly interested in promoting the moral interests of this colony, and has afforded our Brethren much encouragement in their pious labours. The number in Society is 405, somewhat fewer than the last year, on account of many removals from the island. A considerable number are, however, on trial, and in the list of catechumens, as not yet sufficiently instructed to be admitted as members.

Montserrat.—This is a new Mission, from which Mr. Maddocks, a very pious and laborious Missionary, was early called away by death. He died in May last, "regretted," says a gentleman of the island, "by all in this colony, without exception." On the death of Mr. Maddocks, Mr. Janion was appointed, who completed and opened the Chapel, which is well attended, both by respectable Whites, and by the negroes. The number in Society was 20 at the last return, but has since considerably increased.

Nevis.—We have here four Chapels, with good congregations, supplied by two Missionaries. The number in Society is upwards of a thousand.

St. Christopher's.—This is a station of growing importance and prosperity. There are eight Chapels, and 2368 members. That in Basse-terre having fallen into decay, it has been resolved to build a new and more commodious one; a monthly collection has been commenced in the Society, which is liberally supported, considering the circumstances of the people; besides which several respectable gentlemen have offered their subscriptions. A petition from the inhabitants to the House of Assembly, for aid in an undertaking connected with the moral interests of the colony, has also been prepared, and had received, when the last accounts were sent, the signatures of most of the gentlemen in Basse-terre. The Com-

mittee much regret that the state of their funds will not allow of their giving effectual aid in a case of so much necessity, and so much demanded by the interests of the Mission. This island employs four Missionaries. Their last quarterly report states:

"The Society is, taken collectively, increasing. In some parts of the island we have the prospect of an abundant harvest. During the last quarter we have visited about 50 estates, and have found many who never attend any place of worship. To them we have thus been enabled to speak of the things which belong to their peace."

St. Eustatius.—The Mission in this island has received considerable encouragements from its visible beneficial effects. The number in Society is 323, under the care of one Missionary. Several instances have occurred of the power of religion in reclaiming some of the most abandoned negroes, whose reformation, from the notoriety of their characters, has made the greater impression in favour of the value of Christian instruction. One instance is that of a negro, who cut off his hand to be revenged upon his master, by disabling himself; and several others of a character equally ferocious and desperate. In a late communication Mr. French says,

"I have on this island four places, in each of which I preach once in the course of the week. The last of these was opened under the following peculiar circumstance:—A slave belonging to a person on this island, had run away from his master, and become a most notorious robber, and having got others to join him, he was appointed their captain. He resided with them in the mountains fourteen months, but having been surprised while on one of his predatory excursions, he was taken and put in confinement. His master expostulated with him on his conduct; but the slave replied, that no one had cared for his religious concerns, and therefore he had been ignorant and wicked.

"The master applied to me, and I told him that if he would suffer me to preach to his negroes, it would save him a great deal of trouble. I went to the robber, conversed with him, and left him apparently sorry for his past wickedness, and purposing to act very differently in future. The master offered me a large warehouse for worship, and has since fitted it up for that purpose; I preach in it to all his negroes, who, with his own family, and many others, attend from the neighbourhood. The late robber himself, I am happy to state, manifests a real change of life and heart, to the truth of which

his master bears a pleasing testimony. He has been received as a scholar into our Sunday-school, and has since requested to be admitted on trial as a member of Society.

"Our excellent Governor lately visited, with his Secretary and a member of the Council, the Sunday-school; and expressed his high satisfaction with the improvement of the children."

St. Bartholomew's.—This station has been lately bereft of its Missionary by the death of Mr. Dace, who first went to the West Indies in 1806, and remained in the work ten years. In 1817 he returned to a scene of labour to which he was more attached than to the advantages of home; but in September last, after a short illness, he was called to his reward. The Governor, and most of the respectable persons on the island, attended his funeral. In every place in which he laboured in the West Indies, Mr. Dace was deservedly esteemed. A few days after his death a dreadful hurricane completely destroyed the Mission Chapel and dwelling-house; a loss which, we trust, will, in great part, be repaired by the exertions of the friends of the Mission there. The following is an Extract of a recent letter from Mr. Hirst, who went over from St. Martin's, to perform the funeral ceremony over Mr. Dace's remains.

"The morning after the gale I waited on His Excellency the Governor, who expressed his regret at our loss, but said, 'As your old Chapel was in a bad situation, if you find a vacant plot more eligibly situated, belonging to the King, I will give it you.' This we were not able to do, and have been obliged to purchase. The situation is in the centre of the town, and 1200 dollars have been already subscribed. His Excellency gave 30 dollars, and three gentlemen 100 each. Another, who had suffered much by the gale, yet gave 25; and I doubt not but 2000 dollars will be raised for the new building. His Excellency says that he will represent the loss we have sustained to His Majesty the King of Sweden, and doubts not but some grant will be made to us."

The number in Society is 324, under the care of one Missionary.

St. Martin's.—This new Mission continues to afford much encouragement. 100 members have been already collected, and a new Chapel has been built, capable of containing 500

hearers, which is well attended. There are many, both children and adult negroes, under catechetical instruction.

Anguilla.—This station was occasionally visited by Mr. Dace, from St. Bartholomew's, and, in the absence of a regular Missionary, is under the care of Mr. Hodge, resident there. The Mission is in a state of prosperity, and the number in Society 220.

Tortola and the Virgin Islands.—The number of members in Society on this Mission is very near 2000, and the five Chapels, destroyed by the hurricane, having been re-erected, the work is again in a state of activity. Here, however, in this year of sad mortality among our West India Missionaries, we have to record another death, that of Mr. Chapman, a young man in the fifth year of his labours; an event which, as it reduces the Missionaries to two, will operate unfavourably until the vacancy can be supplied. Among the additions lately made to the Society here, there have been several from among the re-captured negroes. Mr. Felvus, who was lately sent out, writes,

"I landed in Tortola on the 8th of April, and found the Society in a flourishing state, but was greatly surprised to see the dreadful effects of the hurricane in every part of the island; however, the Scripture is fulfilled with respect to our cause here, for all things shall work together for good to them that love God; for I understand that the old Chapel, which the hurricane destroyed, was too small; but now, through the mercy of God, and the charity of our friends in England, we have a strong and commodious Chapel. I am sure if our kind friends at home could but see how it is filled on a Sunday morning with poor slaves from the different estates, they never would regret having given to such a cause. I am happy to say, the work is going on well in all parts of the island. On Good Friday I preached at West End. When service was concluded, I found many people there from St. John's, one of the Danish islands. We have a good Society there, but are not permitted to hold public service. The people earnestly entreated me to visit them. I did so, and I think if I had been an angel from heaven they could not have showed me more kindness. I cannot now give you the particulars of my visit, but I prayed with them, and exhorted them to cleave unto the Lord, baptized their children, and administered the sacrament in three different places."

St. Vincent's.—In this island the Mission has six Chapels, and upwards of 3000 members in Society. The number of Missionaries is four. In their last quarterly report the Brethren state;

"The Mission in this island is taking deep root. The number in our Society is considerable; the negroes attend the means of grace, in general, as regularly as we can expect, considering the disadvantages they labour under; and in our different Societies we have peace, and some degree of prosperity. Since our last, several members have departed this life, concerning whom we have had favourable accounts, especially one who had been a member a long time, and had proved himself an "Israelite indeed, in whom there is no guile." Having a most decided and unshaken dependance upon the Redeemer of mankind, his end was peace, and his memory is most precious to those who were best acquainted with him. At Mount Young we have erected a new Chapel, much larger and more commodious than the old one, and which is well attended. In short, our congregations are, generally speaking, good, throughout the island: and we trust, that the seed of the word will, ere long, spring up and bear, not only thirty, or sixty, but a hundred-fold."

The managers and proprietors generally encourage the communication of Christian instruction to the negroes.

Grenada.—The new Chapel at St. George's continues to be well attended, and the Mission receives encouragement from several very respectable gentlemen, who are greatly interested in the instruction of their negroes. On this side of the island, besides St. George's, the two Brethren perform service at the village Gourgave, and on ten estates. This having been formerly a French island, the superstitions of popery have rooted themselves deeply in the minds of most of the negroes, and strongly operate to prevent the success of other instruction, without at all improving their character. The work of the Brethren on the estates has, from this cause, been very difficult; but patient labour, encouraged by the proprietors, has on some properties effected a salutary change.

A third Missionary having been sent, Mr. Goy was enabled, at the invitation of some respectable planters, to devote himself to the religious care of the negroes on some estates on the windward part of the island. The following is an extract of a recent letter from Mr. Goy:

"I arrived at Grand Bras, the residence of B. Hewitson, Esq. late in the evening, and was kindly received by that gentleman. I am to stay with him a few weeks, until we can fix on an eligible spot on which to build a small house. As this is a sickly part of the island, it will be necessary to select a place with care. There are some healthy situations, and we have already decided upon one for our dwelling. Mr. H. and his friends propose erecting a house free of expence to the Society. Mr. H. has built a small Chapel on his estate for the negroes, and many seem willing to attend. I commenced my labours the day after I arrived, and am now busy arranging my plans. I have taken in five estates; two belonging to the Hon. J. Berkeley, the other three are those of Mr. Hewitson. On these five estates there are more than a thousand negroes. There is also a port and village, (Grenville,) two miles distant, where I propose to preach once a fortnight. Last Sunday I had a good congregation there for the place. On Mr. B.'s two estates, which I am to attend on the Sunday, the negroes speak only English; on those of Mr. H. principally a corrupted dialect of French. It is my intention to pay much attention to the catechetical mode of instruction, and particularly among the French negroes; for I have generally found them the most ignorant, and by consequence the most difficult to teach."

The number in Society is 295.

Trinidad.—It will be recollected that the Mission-Chapel in this island was, for some time, shut up, and all public religious services suspended, through the restrictions imposed by the local Government, with which the Missionary, then stationed there, could not conscientiously comply. Through the kind intervention of the British Government, these obstacles were removed, and Mr. Woolley was appointed to the Mission. It is reviving under his care. He has recently obtained access to the negroes of two estates.

Barbadoes.—This has ever been the least successful of our West Indian Missions, and once or twice the Missionary has been withdrawn. A new Chapel, however, having been erected, it is hoped that by the divine blessing, the word of "the Lord may at length have free course, and be glorified." Several of the clergy have given countenance to these renewed efforts of our Brethren, to diffuse the knowledge of Christ among the negroes; and the Magistrates have recently very

promptly and liberally interposed, to quell some interruptions which had taken place occasionally at the public worship in the Mission-Chapel.

A recent letter from Mr. Shrewsbury, the Missionary there, states:

"Our congregations still continue large and attentive, and on the whole they are promising. Our negro catechumens do not make much progress: the moral darkness in which their minds are enveloped is truly astonishing, and the time they are emerging from it is necessarily long. They however make some advancement, and we think we have some good reason to conclude that a work of grace is begun in some of their hearts, which is evidenced by a corresponding change in their life. Our Sunday-school is on the increase, and is in some degree encouraging."

The number in Society is 47.

Tobago.—Of this Mission Mr. Smedley writes:

"The Mission in this island has, during the last year, continued to advance. The few united in church-fellowship remain steadfast in the faith, and are, in general, remarkable for their diligence in attending on the means of grace, their eagerness to receive instruction, and their promptitude and liberality in contributing towards the support of the work of God. In Scarborough our Sunday evening congregations are still large. Several of the most respectable families in the colony sanction onr cause by frequently attending our ministry.

"In the country part of the island we have already taken in as much work as will fully employ one Missionary; in addition to which a gentleman, who has five estates under his charge, has recently expressed a strong desire to have them instructed in the principles of our holy religion.

"We do, however, at present labour under several circumstances of a very discouraging nature. The almost brutal ignorance of the slaves of this island concerning every thing of a religious nature, renders the usual mode of preaching of no effect. We have hitherto employed instruction by catechism as the most effectual. The deeply affecting circumstances of Mr. Larcum's death will prove a serious injury to our Mission, until another Missionary be sent."

The number in Society is small, 44; which is to be accounted for from the slow progress of instruction among negroes, very deeply sunk in ignorance, and who require long preparation by catechetical instruction; a work which, we trust, will more effectually proceed as the vacancy occasioned by the lamented

death of Mr. Larcum, has been supplied. In a very recent letter Mr. Smedley writes:

"A few weeks ago I took a journey to the extremity of the island on the windward side, in company with Mr. A. Sinclair, who has several very considerable estates under his directions. We visited most of the estates in our way, and happy I am to say, that I found the managers and attorneys, resident on that part of the island, almost universally favourable to our design.

"To the introduction and progress of the Gospel among these outcasts of the human race in this colony, there is no reason to anticipate the least obstruction; so far as human suffrage is calculated to promote its benevolent designs, it may truly be said to have free course. O that it may run and be abundantly glorified! The extreme ignorance of the negroes in this colony, concerning whatever pertains to religion, is, however, very discouraging. It is indeed such as no language can describe, and such as none but those who have witnessed it, can form an adequate notion of. In their desires and pursuits they appear perfectly on a level with the beasts that perish; to eat, to drink, and to sleep, they seem to regard as the sole end of their existence; and their understanding is enveloped in a cloud which is almost impervious to the beams of truth itself. So deplorable indeed is their condition, that I am not much surprised at some who, knowing little of religion themselves, have concluded them incapable of moral improvement; and had it not been for what I have witnessed in other islands, where our Missions are of long standing, I should sometimes have been led almost to doubt whether these dry bones could live. With men it is indeed impossible, but with God all things are possible.

"With an understanding thus darkened, and affections so corrupt, it is easy to conceive what must be the tenor of their general conduct. The children of negroes, as soon as they are able to lisp, are taught the art of dissimulation, and to speak lies appears as natural and familiar to them as to speak at all. In their passions, particularly that of anger, they are violent beyond all description, and seldom do they forget or forgive an injury received. Of the nature and obligation of relative duties they have little or no conception; and they have no idea that to steal is an evil. 'Without natural affection, they harden themselves against their young ones, as though they were not theirs.' A few days ago, a gentleman, whose estate I am in the habit of visiting, assured me there were some female slaves on his plantation, with whom he could not trust the food intended for their own offsprings, lest they should defraud them of it. In the direful principles of witchcraft, (or Obiah), the negroes of this island, from their having been left entirely destitute of the means of moral instruction, are more deeply immersed than any I have seen in other islands. A menacing word, or even a look, from one reputed an 'Obiah man,' is sufficient to fill their minds with the most dreadful apprehensions of future evil; and so powerful is

the influence of imagination, that, in many instances, that which they most fear actually comes upon them: they sicken, pine away, and die, under a disease which has no cause but their own superstitious fears.

"Dark as this picture may appear, it is indeed but a very faint outline of the real condition of the slaves of this island in general.

"With the members of Society in general, I have still every reason to be fully satisfied. They continue diligent and teachable."

The above affecting picture, it may be observed, would have been that of the negro population of the West India Islands generally, but for the influence of Christian instruction; and whilst it presents a powerful motive for the support of the work in Tobago, it will afford matter of heartfelt rejoicing, that so many thousands have already been elevated in the colonies to principles and habits, which form so interesting a contrast to those of their pagan and neglected state.

Among the friends of our Mission in Tobago, we are happy to rank His Honour President Robley, who has recently purchased premises in the neighbourhood of his estates, for a dwelling-house for the second Missionary, and a place of worship for the negroes.

The Bahamas.—A municipal regulation in these islands had, for some years, prevented the Missionaries from instructing the slaves before sun-rise, or after sun-set, the only times, indeed, when many of them could receive religious instruction; but, by the following extract of a letter from Mr. Davies, dated Nassau, New Providence, March 12th, we are happy to state its repeal.

"I have news to communicate, that will gladden and rejoice your hearts, and the hearts of thousands, who feel interested in the cause of God in general, and the cause of Missions in particular. The Lord hath undertaken for his people here in such a manner, that it causes the 'inhabitants of these rocks to sing for joy.' The restrictions, under which our Mission has laboured for more than four years, are now fully removed by an act of the Legislature, in the present session; so that we can again worship God in the hours most suited to the circumstances of our people. Thank God, we have lived to see prejudice give way in a very great degree; the people, in general, no longer look upon our Mission with a jealous eye; and not a few who, in times past, were its opponents, are

now its warm advocates. The past year in particular will be remembered with gratitude by many persons for years to come.

"We believed it to be our duty to petition the General Assembly, to remove the restrictions under which we laboured; and with this intention, Brother RUTTLEDGE and myself waited on W. CARR, ESQ. a member of the Assembly, for his advice: he received us kindly, and informed us that it was his intention to introduce a bill in our favour, which he hoped would save us the trouble of petitioning. He brought his bill in, and it passed without a dissenting voice. On the 6th of March we re-opened the westward chapel in this town by candle-light, and a very crowded congregation was present. On the following Thursday I preached in the eastward chapel, to a full house. Our congregations on the week-days have increased from two to three hundred more than they were, previous to the removal of the restrictions."

The islands on which Missions are established in the Bahamas are *New Providence, Eleuthera, Harbour Island, Abaco,* and *Turk's Island.* The number of members in Society is 1166, under the care of five Missionaries. The removal of the above-mentioned restriction will be very conducive to the successful labours of the Brethren, and we trust that more favourable accounts will be received from these islands, where the work has been in somewhat a languishing state. Turk's Island has been recently occupied with good prospects of usefulness.

BERMUDA.—One Missionary is stationed here, and the number in Society is 82. The congregation at Hamilton is large and attentive, and the religious state of the Society is well reported of.

HAYTI.—The Society at Port-au-Prince and the neighbourhood, we regret to state, are prevented by the bigotry and influence of the Catholic priests from assembling together; and have endured much reproach and persecution, many of them with great steadfastness; MR. EVARISTE, an excellent young man, under whose care the Society was left, is expected in this country, and will be set apart as one of our Missionaries, to take charge of the Society, in the hope that a native may obtain liberty to exercise the Christian ministry among them, with less prejudice than foreigners. At the date of the

last letter from Mr. Evariste, Jan. 15, 1821, these restrictions, however, still continued. The following is an extract:

"Every door is shut against us, and we are deprived in every possible way of liberty to act either according to the Gospel, our own conscience, or the light of truth. We can neither go out nor come in. My soul is weary of remaining on earth if I am always to dwell in silence, without opening my mouth to preach Jesus Christ, and him crucified. But what shall I say? Not my will, but thine be done. I am tempted, afflicted, persecuted, and tried. But this is the cross laid on me by Christ, which he ordains me to carry. This is the trial of my faith, which is more precious before God than fine gold. Pray for me, that I may be found faithful now, and to the end of life. This city is a burden to me, on account of the fearful and horrible things which I see; particularly the habitual and sinful violation of the Sabbath. We see here a form of religion, but the power is wanting. Much devotion, but no piety. No sooner is any member of Society heard singing a hymn, even in his own house, than there are persons ready to send for Commandant Victor, head of the police, to apprehend him, and put him in prison. And he gives every encouragement to them to do this. We are like sheep exposed to the fury of wolves. The superior chiefs keep a profound silence on this subject, and we are given up to the tyranny of the populace. For me I am considered by them as one deprived of reason, a fool, and enthusiast. In the midst of these storms I am pressed with the desire to preach the Gospel of Christ, but I see I can do nothing, but am like one whose hands and feet are bound. But 'my soul, wait thou on the Lord, be firm and he shall strengthen thee; wait, I say, on the Lord.' 'One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord, to behold the beauty of the Lord, and worship in his temple.' I am at present obliged to hang my harp by the side of the river of Babylon, and turning my eyes towards my little Jerusalem to say, 'If I forget thee, O Jerusalem, let my right hand forget its cunning, and my tongue cleave to the roof of my mouth.'

"The only thing which keeps me here is our dear Society, which languishes like a tree planted by the side of a flaming furnace, and is dried up by the heat, and stopped in its growth. Such is our Society because of its opposers. Pray for us, that the Lord may deliver us; that the truth may be made known to our Governors; that the prophecies may be accomplished; and 'the earth filled with the knowledge of God as the waters cover the sea.'"

In addition to the labours of the Missionaries in the West Indies, among the adult slave population, the Committee are happy to report the formation of a considerable number of

schools for the instruction of the black and coloured children in several of the islands. The Missionaries, indeed, in all the islands, have uniformly made it a part of their work to catechize and instruct in religion the children of the members of their congregations, on the mornings of three days in the week, in the towns; so that before any Sunday schools were established, a considerable number of children were under their care, and trained up in religious principles, though not taught to read. Against schools for instruction in reading, considerable prejudices are felt in different places, and therefore the number of these institutions is small. Wherever they have been established, they have, however, exerted a beneficial moral influence; because uniformly connected with moral and religious objects. In no place have they been forced prematurely; and they have been left, as they ought to be, to make their own way by the practical effects which may be observed to result from them. It is proper to observe, that many of the schools have been begun at the instance of planters themselves. The following notices of schools have been received from the various islands.

Antigua.—Extracts from "The Third Report of the Wesleyan Sunday School Institution, Antigua."

"The Committee, on presenting this third Report, are glad to observe, that the objects of this Institution meet with the support and the approbation of the Public.

"The destitute state of the town and neighbourhood of Parham, with respect to Sunday school instruction, engaged the early attention of the Committee, who, depending upon the blessing of God, and the generous aid of the Community, to accomplish their design, determined to build a large and substantial school-room there. Accordingly they purchased materials, and contracted for the building of a room sixty feet long by twenty-five feet wide. A lot of land in the town of Parham, eighty feet long by thirty feet wide, being offered for sale, the Committee deemed it expedient to purchase the same, and they have placed the new school-room on that land, which is legally secured to this Institution. In June last, the school-room being nearly in a fit state to receive scholars, it became necessary to make preparations for their reception and instruction. As the Committee reside in St. John's, they could not personally attend to the details of that school; therefore the Rev. James Whitworth, President of the Institution, held

at Parham a meeting of friends to Sunday school instruction, resident in that neighbourhood, and formed a PARHAM BRANCH SOCIETY. Upon them has devolved the care and management of that school, which was opened under flattering auspices on the second day of July last. The Committee have received a very pleasing Report from the Committee of the Parham Branch Society, which states that, 'On the day the school was opened, the names of 640 children were entered; and on the following Sunday the work of tuition commenced; a considerable number of these children, attracted by novelty and curiosity, very soon left the school, but the number on the books was not reduced below 500, which number has continued, with but little variation, to the present time.'

"The school held at the Chapel in St. John's continues to give satisfaction to all who notice its increase in number, and the improvement of the children, both in useful learning and propriety of behaviour. Several of them are under serious impressions, and are formed into a class, for the purpose of receiving religious advice suitable to their circumstances.

"The rooms which were rented by the Committee for the Point school were very uncomfortable, and too small to encourage a large attendance of children; but a building at the Point having been fitted up by the Methodist Society for religious purposes, the school has for some months past been held therein. The diligence of the teachers, and the regular attendance of the children, now give great satisfaction, and afford a proof that the work is a delightful one to them all.

"A Bible Association has been formed among the children of these schools, who, by paying small weekly sums, become entitled to a Bible, when their subscriptions amount to the reduced price at which Bibles are sold to the members of the Antigua Auxiliary Bible Society. It is hoped this will give the children an increased desire to become possessed of the Book of Life; and that they will feel a nearer interest in it when they can call it their own.

"The happy influence of religion on the minds of the children, might be illustrated by many striking facts. Two of the scholars, who died in the past year, gave satisfactory evidence of their possessing such religious principles as supported them in the near prospects of death and eternity. Four of the scholars, since the last Report, have been appointed to the situation of assistant teachers in the schools, which bid fair to supply themselves in future with as many teachers as may be needed. In many instances these schools have been recommended to the parents and owners of the scholars, by observing the attachment of the children to the school, their eagerness to get ready for Sunday, their endeavours to remove the trifling hindrances which occur to prevent their attendance, and their fear of being complained of to their teachers. Many persons who have Sunday-school children residing with them, have expressed their approbation of them to the teachers, with many good wishes for the prosperity of the work.

"At the request of the Hon. FRANK GORE WILLOCK, a Sunday school was opened, October the 29th, on BLIZARD's Estate, under very pleasing circumstances, for the instruction of negro adults and children. MR. WILLOCK has paid much attention to the scholars, and seems to take pleasure in the prospect of its future usefulness, 'being convinced that it will not only be an advantage to them, but also to the estate.' One or more teachers go every Sunday from town to attend and direct the school; and though its establishment is so recent, we are not without prospect that it will realize our hopes. MR. WILLOCK engages to find necessary books, &c. for the use of the school, and he himself attends as a teacher when on the island.

"The Committee cannot but express the lively sense they entertain of the kindness of those friends whose liberal contributions have enabled them to erect the school-house at Parham. And they beg to offer their cordial acknowledgment of the same.

"Statement of the number of scholars in the schools of the Wesleyan-Methodist Sunday School Institution, Antigua:

Chapel school, St. John,	Boys 120	Girls 259	Total 379
Point school	Do. 49	Do. 77	126
Parham school	Boys and Girls		about 500
Blizard's	Adults and Children		55
		General Total	1060."

The following are our Reports from other islands:—

"*Jamaica.*—There is but one regular Sunday-school. In Kingston there is a very promising class of girls formed and instructed by MRS. JOHNSTONE, who are not only making great improvement in reading, but many of them are also truly serious. Their number is 36, out of which 15 have joined the society. There is also a class at Morant Bay in a similar state of improvement. At Manchioneal there is also a class which has made great proficiency. At Montego Bay a very promising Sunday-school of 70 children has been commenced. 'The children,' says MR. RATCLIFFE, 'are very eager to learn.'

"*Dominica.*—The state of the school in Rosseau is very encouraging. During the year past there has been a considerable increase in the number of children, several of whom are of that description which most need our help, and, generally, an improvement both in their affectionate regard to the school, and we hope in the good impressions made upon their minds. A few of them are employed as assistant teachers, in which office they conduct themselves satisfactorily, and present a most gratifying prospect of furnishing efficient labourers in this department for a future day. The number of our children is 92 boys and 101 girls, making a total of 193.

"*Montserrat.*—In this island there is a promising Sunday-school, in which there are about 160 children, formed into 13 classes, regularly instructed to read and spell. They are regularly catechised on Friday mornings, and a number of them have made great proficiency, and can answer every question. Many of them can repeat and sing several hymns, and repeat several chapters in the Scriptures, which they have committed to memory.

"*Nevis.*—In Charles Town the school, which is taught in the Chapel from six to eight every morning, contains 110 children, about 60 or 70 of whom attend regularly, which, when their circumstances are considered, is as great a proportion as could be expected. They are divided into seven classes, and, by the united labours of nine teachers and the Missionaries, are taught to read and understand the first principles of religion. Two public examinations have been held in the course of the year, which have contributed much to revive our school interest. On each occasion the children repeated the tasks assigned them; viz. parts of our Lord's sermon on the Mount, Psalms, Hymns, the Ten Commandments, and the Creed. Fifty tracts, and some other small books, were distributed by way of rewards to the children.

"The Sunday-school kept in Gingerland Chapel contains usually from 20 to 30 children, who are taught the principles of religion; but the scarcity of teachers, and the want of attention, which from circumstances they could not receive, have operated to its prejudice.

"Once a fortnight 40 negroes, belonging to T. J. Cottle, Esq., late President of the island, are catechised. And it has given us great pleasure to see the kind disposition of their master in preparing a place for their religious instruction. They have made great progress, and repeat the Lord's Prayer, the Creed, and the Ten Commandments.

"*St. Kitt's.*—The children taught in our school in Basse Terre are 84: they are divided into five classes; some read the Scriptures well, and repeat portions of the Scripture, Hymns, &c.

"The school in Old Road is not in a good state; this chiefly arises from a want of teachers. There are about fifty children and three teachers in the school, which is held three times in a week, twice on a Sunday. Some of the children read exceedingly well.

"At Sandy Point the school, in consequence of sickness, and the increased public labour of the preacher, on whom the school chiefly depends, has been irregularly attended. When met, which is usually three mornings in a week, and on the Sunday forenoon, there are usually from 20 to 50, who give proofs of their having made some improvement in reading, singing, and a knowledge of the Catechism. A later account states, 'Our Sunday-schools upon the whole are doing well. Most of our scholars labour under many disadvantages. I had the pleasure yesterday morning, (Sept. 14,) to reward two of our school-girls for repeating the Gospel by St. John. Each received

a copy of the British Hymn-book. Many more will soon obtain similar prizes.

"*St. Eustatius.*—The school is in a prosperous state. The children were once in the most deplorable condition. The boys and girls in early life are taught by their parents to swear, blaspheme the name of the Lord, gamble, &c. The community acknowledge that the children of the school are much improved in their moral conduct. We have upwards of 200 children, and about 18 teachers. Many of the children have a large portion of the four Gospels by heart. Two sermons have been lately preached; one in the Church, and another in the Chapel, for the instruction of poor white children in a day-school.

"By the permission of the Governor another school is on the point of being established for the benefit of poor coloured children, towards the support of which 19 new subscribers have been obtained.

"*St. Bartholomew's.*—The number of children is about 30. The school would be more prosperous were there more teachers. Many of the former teachers are so debilitated in health, that they are not able to attend. We have, however, lately procured some new help, in consequence of which our prospects have increased, and we hope others will come forward in the laudable work. The children are desirous of learning; many can read and spell well, and we have reason to believe that a work of grace is wrought in the minds of a few. They are attended three mornings in a week.

"*St. Martin's.*—There is no Sunday-school on this station for want of a proper place to hold it in. Catechetical instruction has been given to the children two mornings in the week. Several have made improvements in the first rudiments of Christianity, in learning passages of Scripture, Watts's Hymns and Songs. The average number of children attending these instructions is about 50.

"*Tortola.*—The schools broken up by the dreadful gale, have been re-established. The number of adults and children is near 500. The adult female class consists of girls and old women, from the age of 18 to 100 years.

"*St. Vincent's.*—Since the establishment of schools in this island, we have had to lament the want of intelligent persons to co-operate with us. Of course, under existing circumstances, our Sunday-schools here can hardly be considered such in the modern sense of that word, owing to a want of teachers who are properly qualified. We have not been able to increase the number, but have had the consolation of finding, that even amidst the disadvantages under which we labour, we have seen a gradual improvement has taken place, and several can now read the Word of God, who did not know a letter before these schools were instituted. We have about 300 children under instruction in different parts of the island.

"*Grenada.*—But little alteration has taken place in the affairs of our school in the town of St. George, since our last Report. Its preservation in systematic order has been our particular object, and

which we are happy to say, we have satisfactorily accomplished. The number of children in this school at present amounts to 160, and the average attendance is from 100 to 120, who are mostly free children of colour, with a few slaves. It is pleasant to see how readily and punctually several of them attend the catechetical exercises on Tuesday and Thursday mornings at break of day, and we have reason to hope that it is not in vain. In the early part of the last year, we likewise collected together, at the village of Gourgave, a number of children of the same description, whom we have since regularly formed into a similar institution. The number of children at present in this school is about 50, most of whom punctually and regularly attend; and considering the manner in which they were formerly permitted to spend the Lord's-day, it is particularly encouraging to see their attention to their books, and the pleasure with which they voluntarily come to school.

"Respecting the negroes' school on the Hon. J. Ross's estate, we have only to add, to what you have already received on that subject—that Brother C. continues to spend a part of every Friday in teaching and catechising them; likewise three nights during the week and every Sunday afternoon, a person is appointed for this purpose, who also gives instruction to as many of the adults as are seriously disposed. Considering the situation of such children, their low natural condition, and constant association with the more ignorant slaves, they have made as much improvement as could reasonably be expected; indeed some few of the children display a happy turn of mind for learning, a retentive memory, and a good disposition. As a proof of this last circumstance, many of the children who were in the habit of cursing almost on every occasion, now abhor that practice.

"We have at present about 240 children under this mode of tuition; yet that number bears but a small proportion to those we regularly catechise once a fortnight on the different estates we visit.

"*Barbadoes.*—We have re-established and re-organized the school in Bridgetown; several persons readily came forward as teachers, and we have at this time 42 girls, and 20 boys: this we confess is a small number compared with the population of the town: but it may be proper to observe, that there is a Sunday-school belonging to the established Church. We are happy to state, that we already see some fruit of our labour, several of the children having made considerable advancement; and we hope that, at no very distant period, some fruit will be found to the praise of the divine glory.

"Besides our school in town, we catechise on several of the estates, both children and adults; and we doubt not, but that, notwithstanding the prospect at present is not of the most cheering and promising kind, we shall in due time reap, if we faint not.

"*Tobago.*—We had, the most part of last year, a school which promised an abundant harvest; but, a short time before and after the Christmas holydays, Negro dances and other dissipations on the Lord's-day became so common, that they proved too enticing;

and deprived us of so many, and introduced such disorder among the remaining, that our hopes were almost entirely blasted; as a few only of the children of the slaves, who are members of our Society, were all who escaped the contagion of example. Brother SMEDLEY has it in contemplation to re-organize the school on his return, in hope that a second attempt will prove more successful than the first.

"In *Trinidad* and *Demarara*, the endeavours of the Brethren in this department of their work have been but partially successful.

"*New Providence.*—The schools, two in number, throughout the past year have been fluctuating; at some times the children have attended well; at other times, not so. One cause has been, that the parents of the children being chiefly blacks and coloured, and not seeing the advantage of education, have not sufficiently seconded the efforts of the teachers by enforcing upon the children a regular attendance. Another cause has been, that many of the larger children, girls especially, having learned to read the Bible and Testament tolerably, and having employment, have left the schools. The number, however, stands nearly as last year, 140.

"*Eleuthera.*—The school at Rock Sound is in a tolerably good state; several of the children have made great improvement; whites 35, blacks 9;—*Palmetto Point* school, is in a very flourishing state; the children are entirely dependent on that school for their education. Many read well in the Bible; and others are making rapid progress. Whites 20, blacks 9.—*Savannah Sound.* Whites 17, blacks 43. This school has been recently formed, and promises much good.—*Harbour Island.* We have four schools; whites and blacks 117.—At the *Cove*, 20 whites, and 6 blacks.—*Spanish Wells*, whites 32, blacks 6. Many of the children of the different schools can read very well in the Testament, and others are improving. The teachers interest themselves in the children's welfare; and were the parents and owners to concur in sending them more regularly, much good would result.

"*Abaco.*—Attention has been paid to the schools. The children have made improvement, particularly the girls, nine of whom meet in a class by themselves, under a pious leader, who has great hopes of their doing well. Number, whites 67, blacks 22, male and female. A school is begun at Great Harbour. Number 30.

"*Bermuda.*—A Sunday-school has lately been established, with good prospect of success; but the number of children is not reported."

The total number of children taught in the Mission schools in the West Indies, is,

Antigua	1060	Nevis	135
Jamaica	106	St. Kitt's	170
Dominica	193	St. Eustatius	200
Montserrat	160	St. Bartholmew's	30

St. Martin's	50	Granada	350
Tortola	500	Barbadoes	400
St. Vincent's	300	Bahamas	573

Total 4227.

Encouraging as the present state and prospects of our West India Missions are, the Committee cannot but again remind the public, that several hundred thousands of negroes in the West Indies are still without instruction. The exertions of true Christians, both at home and in the colonies, are not therefore to be relaxed. Let them be invigorated rather by a success so glorious as that which has been achieved. As the effects of religious instruction proceed, through the divine blessing, to develope themselves in the pure and peaceable conduct of those who are brought under its influence, it will gain new friends and advocates; instruments will also be multiplied, who being "blessed themselves," will become a blessing to others; and thus with every year the triumphs of religion will be extended, until African ignorance and superstition, with their concomitant evils, shall pass away. The abolition of polygamy among so many thousands, and the consequent happy effects upon negro families; the mitigation of punishment, arising from greater mercy in the master and greater fidelity in the slave; the correction of immoralities, which inflicted so many evils upon their personal condition; and the expansion of the kind and generous affections in their hearts, are circumstances on which philanthropy may dwell with satisfaction: they are in great part the direct effects of Missionary exertions, and in part the results of that diffusion of religious light and influence throughout the British Empire, which is still going on, as we humbly hope, and earnestly pray, to quicken whatever is inactive, to purify what is corrupt, and to impress the image of its own sanctity and ennobled benevolence upon every institution, every pursuit, and every interest, of society. Thus encouraged by the past, the end to which we are steadily to look is the full and effectual diffusion of Christianity through the remaining ignorance and paganism of the West Indies, and fully to banish this reproach from colonies which stand in so important and interesting a relation to the British Empire.

SOUTH AMERICAN MISSION.

Demerara.—The Mission both at George Town and Mahaica is in a state of progress, and the extending labours of these stations, render a third Missionary necessary. The number in Society is 1240; and the circumstance of there being several estates up the country, where there are many negroes, who when in Dominica and other islands were in the habit of attending the worship of God, but are now, to their great grief, deprived of that consolation, in consequence of their removal, will operate, we doubt not, very forcibly upon the minds of the friends of Missions, to enable us to increase the number of our Missionaries: that "the eyes" of those destitute persons, who had begun to receive the benefits of Christian instruction, may again "behold their teachers," and join together in the praises of that God, to whose worship they have been converted from pagan ignorance.

MISSIONS IN THE BRITISH AMERICAN COLONIES.

Newfoundland.—This island continues to suffer greatly from the depressed state of the fishery, and the consequent poverty of the people. A greater pressure has therefore been made upon the Fund, for the support of a Mission, which but for the unfavourable circumstances in which the island has been placed, would by this time have nearly supported itself. When however it is considered, that in the majority of the Coves and Harbours which are visited by our Brethren, no other means of religious instruction is afforded to the people; and that but for their labours the Sabbaths of the Lord would fall into disregard, and the very forms of religion be relinquished, (for in this state the people were generally found,) the stations in Newfoundland have a powerful claim upon the Christian compassion of the public at home. Much good has been done, and the toils and privations to which the Missionaries have subjected themselves in their benevolent work, have been in many places abundantly rewarded in the moral and religious improvement of the people.

The following is the report of the state of the Mission, as furnished by the last meeting of Missionaries in that district.

"*St. John's.*—We are sorry that the hopes we entertained at our last annual Meeting respecting the enlargement of the work on this Station have not been realized. The openings which then appeared before us have been closed by the occurrence of events which we could not foresee. However, in Torbay, about seven miles from town, a good work has been commenced. Here all the Protestants have been our regular hearers. A great change has been wrought in their outward conduct. The Sunday Schools are four in number, containing 276 scholars; to these schools the Preachers have paid great attention, and their labours have not been in vain.

"*Carbonear.*—In this place the congregations are always large; but in the winter much larger than in the summer. The new Chapel, which is an excellent building, and will contain upwards of a thousand people, is now completed. The members of Society in general are pressing toward the mark of the prize of their high calling of God in Christ Jesus.

"The Sunday School is conducted in the usual manner, and produces a good effect on the children who attend. They are 80 in number, and more are expected as the weather becomes more favourable.

"*Harbour-Grace.*—On the pressing solicitation of our friends here, we were induced to resume this station at our last meeting. We are happy to say, the work of God is in a prosperous state. The congregation has increased gradually throughout the year: the people in general hear with seriousness, and some with lasting profit. Besides Harbour-Grace there are several other places which are regularly visited by the preacher. In an adjoining bay, where there is no minister of any description, three small places of worship will soon be erected, and in some of the coves Societies formed. The number of children in the school is 45.

"*Black-Head.*—The Mission in this place, is one of great utility. Were it not for our Missionary, an extensive range of coves, containing 2000 inhabitants, on the north side of Conception-Bay, would be entirely destitute of public worship. Through his instrumentality, God has wrought a great change among the people. Many in this circuit, since the Mission was first established, "have died in the Lord," and many more are walking in the same road. The preacher here is fully occupied on Sunday. During the week, his time is well employed in preaching from Cove to Cove, and meeting all the Society in their classes. Through the whole of the last year, the congregations have been increasing. The Sunday-school is likely to be of importance. The children increase in number, and make a steady progress in learning. Since our last meeting, a school-house has been erected on this station without any expense to the Mission Fund, which will contain more than a hundred children,

and which, with the help of a stove, will enable us to continue the school almost the whole of the winter.

"*Island-Cove and Perlican.*—The work of God, which greatly revived during the last year, is still in a prosperous condition. The Missionary on this station is called to sustain greater privations and hardships than most of his brethren in this island; but his mind is supported by the Christian simplicity and fervent zeal of the people under his care. The Sunday-schools here are of the greatest utility, there being no other schools of any description. There are 60 children in these Institutions.

"*Bonavista and Catalina.*—Here is a wide field for Missionary exertion. The Harbour contains nearly 2000 inhabitants. Catalina, which is a distance of ten miles from it, contains 400. Bird Island, a third place where there is preaching, 150. In none of these places is there a minister of any denomination, excepting our own, and the people would be in a deplorable state of moral and religious degradation, were it not for his labours among them. The Societies here would do considerably more towards defraying the expenses of their Missionary, but the chapel in Bonavista is greatly in debt, which the Trustees are labouring diligently to discharge. In a few years we hope they will be free from this incumbrance, when they will be able to do much more towards the lessening the drafts upon the funds in England. In this circuit are 132 Sunday-scholars.

"*Trinity.*—The Missionary on this station is very useful in attending to the Sunday and Thursday schools, in which 84 children receive religious instruction, which we hope will make them wise unto salvation. The smallness of the number of our friends on this station, renders the Mission in a great measure dependent on the funds at home; but the good which has already resulted is an ample recompence to the friends of Missions in England.

"*Grand Bank.*—In this place Mr. Oliver has laboured with great success. On his arrival, he found 14 in Society, and before he left them to attend the District Meeting, there were 19 on trial. The Sunday-school is in a good state, containing in number 50.

"*Burin.*—To this place Brother Oliver repaired immediately on receiving the stations of Conference, and found that the work which was begun under the ministry of Brother Lewis, had continued to prosper under the care of the leaders.

"*Brigus.*—The state of religion on this station is more prosperous than formerly. The chapel is filled with hearers, and many more would attend the ministry of the word, but the place is too strait for them. In the Society during the last year there has been an increase of 26. On the whole, this is a station where the labours of the Missionary are likely to be attended with considerable success."

Nova Scotia and New Brunswick.—Seventeen stations, with their neighbourhoods, are occupied in these provinces.

The Mission employs eighteen Missionaries, who carry the light of evangelical truth into many places, where the people are exceedingly ignorant and destitute. Very numerous instances are found of persons grown up to maturity, who are entirely ignorant of the first principles of religion, and thus ignorance and vice are perpetuated from one generation to another. The case of many of these persons is met by the itinerant labours of the Brethren, whose work has prospered, by the divine blessing, throughout the past year. Through some oversight they have not furnished an account of each station separately; but their Societies have increased, and now amount to 1772.

An excellent young man, Mr. Avard, has been called away from this Mission by death, who had given great promise of usefulness. He was appointed to establish a Mission among the Indians on the Labrador Coast, but was taken sick before the commencement of his voyage. That enterprise has been confided to the Brethren in Newfoundland, and the instructions sent out to Mr. Avard have been transferred to the Missionary who may have been appointed by the Chairman of that District.

Canada.—The Stations occupied are Quebec, Montreal, Kingston, St. Armand's, Melbourne, Stanstead, Three Rivers, Shefford, and Caldwell Manor; the number of Missionaries is nine, with Mr. De Putron, who conducts the French Mission, itinerating wherever he has an opening. The following are extracts from the last received Journal from Mr. De Putron. It affords a melancholy picture of the state of Lower Canada.

"Oct. 3, 1820. Established several Sunday schools last May at Quebec and other places, which have been well attended, and I hope very useful to the children. In one of them the children can repeat large portions of the Scripture.

"Dec. 31st. In my way to Three Rivers to renew my register, I called at the Canadian's house who introduced me to the priest last year. Poor man, he is numbered with the dead—taken away in the midst of affluence. Shortly after his decease, the priest told the widow she had a box of forbidden books in the house. She pleaded ignorance; a few days after, finding a box, and being ignorant of its contents, she requested a man to open it; then, for the first time,

beheld the forbidden books—Bibles and Testaments for our Sunday schools!

"Jan. 1, 1821. Through mercy brought to the beginning of a new year. While I deplore my past unfaithfulness, may I be more faithful in future. One of our members in this place announced publicly his intention of gratuitously teaching Canadian children. About 80 immediately came; in a few days they would have exceeded 100. The priest, alarmed, preached against it, and the parents kept their children at home.

"10th. Distributed books to the poor children of our Sunday schools, as a reward for their good conduct. May this operate as a stimulus to keep their zeal alive.

"29th. I left the kind family with whom I have lodged two years. It was a solemn time. May our prayers be answered.

"Feb. 4th. Spoke to a large congregation from Luke xiv. 26, 27, with great plainness of speech.

"8th. Preached every evening since Tuesday to large congregations. Was glad to find many old friends still travelling towards Zion, whom I had not seen for three years.

"17th. Our new Chapel was opened at Montreal: immense congregations attended. The building is very neat, but, as it ought to be, very plain.

"This year I have no particular circuit, but intend travelling amongst the Canadians to distribute the Scriptures. May the Lord guide me by his Spirit, and crown my labours with success.

"24th. Travelled with a friend about 13 miles from town with copies of the Scriptures, which were greedily purchased by the Canadians. If they manifest a similar desire every where, all I have may be sold in a few days.

"25th. Left Montreal with a box full of the Scriptures: precious treasure! I hardly know where to go; but faith must supply the want of sight.

"26th. Slept at a distant relation's, who emigrated to this country about 34 years ago. Found them all at a neighbour's wedding. Being pressingly invited, I went, and was soon surrounded: I spoke in plain terms. The young people began to laugh, but soon became serious.

"27th. Travelled through a thick settlement, sold one book, and gave tracts.

"28th. I sold Testaments to a respectable family, and found much enlargement of soul in explaining the meaning of several parts of the Word. Shortly after I waited on the priest, who purchased a copy. In the evening I read the 3d of John to a numerous family, who appeared well pleased with the observations.

"March 1st. The lady this morning bought four Testaments for her children, though last evening she declined taking any. Sold several books to many poor families who cheerfully purchased them. I offered also a Bible to an old man, who got quite irritated, despised the sacred volume, saying his son had not been to confess since he read one. I asked what the Bible was, and found him unable to

answer. I read in the 1st of Genesis; the old man appeared so astonished, that ashamed of his conduct, he hasted away, crying, 'C'est bon! c'est bon!'

"2d. With difficulty sold three Testaments. In the evening preached to a few English from 1 Sam. xvii.

"3d. Preached twice yesterday: in the evening 800 at least were present.

"7th. Sold several Testaments on my way to Chambley. These poor people appeared very thankful; I gave tracts to the children who were learning to read. Spoke to a poor old woman, unable to distinguish Latin from French in praying: hundreds like her may be found in the country.

"8th. Returning home, a boy cried out, I had sold a bad book. The word Bible in the title-page had alarmed them. The nuns, said they, have consumed one like it, and it must be bad. Some women bawled out something to the same purpose: I spoke, and, ashamed of their conduct, they retired. The boy appeared uneasy, so I took the book, and returned the money. Such was the effect of prejudice! What must those expect who burn the Word of God!

"17th. Having nearly sold all my copies of the Scriptures, arrived at Three Rivers, to establish the cause, if possible. Immorality prevails to an alarming degree. May the Lord enable me to be faithful.

"30th. Intended preaching in French, but was disappointed; nobody came. To be useful is the prevailing desire of my heart, yet how distressing that through strength of prejudice they will not hear the Gospel.

"April 26th. The sun has at last broken our wintry chains, the ice is leaving us. It comes down with prodigious force; in a few minutes it was thrown up at least 30 feet, and damaged a garden fence. Sometimes it chokes about 40 miles below the town, which causes an inundation; the water rising three or four feet in the town.

"May 3d. Safely landed at Quebec. Immense bodies of ice on the river exposed us to danger. Our wheels were much shattered.

"6th. Found much difficulty in obtaining a place to preach in; the Canadians are much opposed to our preaching in their houses."

The numbers in Society in the Canada District, were not fully reported in the Minutes, owing to the transfer of several stations in Upper and Lower Canada, between our Brethren and the Missionaries of the American Conference.

MISSION IN THE IRISH LANGUAGE.

The following Extracts will give a general view of the proceedings of the Brethren who are engaged in this arduous, but important work.

Extract of a Letter from Mr. Ouseley, dated Dublin, Oct. 17, 1821.

"After our Conference, I went into the province of Connaught, as far as Ballinrobe, county of Mayo. But after having preached there, in Hollymount, in Dunmore, Laurencetown, &c. I soon returned to the Leinster province. The Romanists, with others, flocked around me in the streets, and while I preached unto them, in Irish and English, the unsearchable riches of Christ, they appeared not only patiently, but also gladly to listen. From this province I proceeded into that of Munster; I spoke thrice in the street of Nenaigh, a large inland town in the county of Tipperary, and thickly inhabited with Romanists. I met but little disturbance comparatively, and even that was soon prevented, and the crowd heard with much seriousness, and often looking one at another, said, 'May God bless him, for he speaks the truth:' and as I immediately, on finishing in the street, each time, went to chapel and preached again, where the people could sit down, numbers of the Romanists came in, and listened with deep attention, still saying, as they went away, 'The priest himself could say nothing against any thing he said.' I preached in the street of Burrisokane also without interruption. Thank God, who thus stills the raging of seas, and calms the fury of the ignorant and superstitious. From thence I rode into Limerick. This city, and the county also, are, for the most part, Romanist. And from the public papers you can learn the horrible and daring outrages which are daily committed in this part of the kingdom, not only at night, but in broad and open day. I went on the Sabbath-day into the streets of the city, and took my stand in an open square, in a convenient place: when I began to sing, the crowd, who were loitering about after mass, ran together immediately, and surrounded me; but some of our friends stood behind, and more dispersed themselves among the people. Some, who stood afar off, shouted and set up, as it were, a war-whoop; yet the great assembly, who were nearest while I preached to them in Irish, were so deeply attentive that they could not be moved, nor induced to join their fellows, but continued to hear with much apparent interest. Nor would they, when I had finished, join the others in their folly, so that I was suffered to retire in great peace. To go out into the streets, and among a mob so dangerous, to preach, is taking up the cross; but I always find it is followed with a good conscience and joy in the Lord, who enables his servants to encounter these dangers, and preserves them unhurt. When I now look back on more than twenty-two years, in which I have been engaged in this way, and remember the many narrow escapes I have had from being torn to pieces; and that in all these dangers, although I have been stoned and beaten, yet I never have received any serious injury; how shall I cease to acknowledge the goodness of God! After I passed through the parts of the county of Limerick which I purposed to visit, I rode into the county of Kerry, having visited

Kilrush, in the county of Clare, the other side of the Shannon, (which I passed by boat,) on my way. Here I preached in the street on the Sabbath-day, in great peace. I spent 16 days in Kerry."

Extract of a Letter from Mr. Bell, dated Kilkenny, Oct. 8, 1821:—

"This city contains above 30,000 souls, all Romanists, save about 800 Protestants. I preach partly in Irish in the preaching-house, as this language is almost universally spoken here. But the tide of superstition runs too high for preaching out of doors, where on a Sabbath-day 5 or 6000 will be standing with reaping-hooks, scythes, or flails, looking for employment, and all Romanists. I lately visited a place called Skrule.*—The word in Irish means a stream of blood. There is a report, that St. Patrick was there 400 years ago: he lifted his staff, having a pike in the end; it ran through a poor man's foot, so that a stream of blood (in Irish, *Shru fuile*) flowed; but the Saint ordered him to wash in a little stream, and since that time thousands attend on the eve of the 24th of June annually. I saw about 5 or 600 at it, men and women, going seven times round an oval circle, barefooted, having handkerchiefs tied on their heads: they climbed up a craggy rock on their knees; one man had a child tied on his back, and the little creature seemed to enjoy his situation: another had a large stone on his head; and an old blind man also went round. On their way, they jumped up at a stone, touching it with their fingers; and when they got round seven times, they generally went to a large hollow rock, called St. Patrick's chair, where an old man turned them three times about for a few halfpence. When this severe penance is done, they generally go into Downpatrick, where it is said St. Patrick is interred, near a large stone in the grave-yard. A great quantity of the clay is carried off, as it is considered to be of an extraordinary nature in curing diseases. Such is the state of this people! I have formed a plan for visiting the country ten or twelve miles in every direction from Kilkenny, so as to reach it again every Sabbath. Thank God, he is prospering the work. As I have no horse as yet, I can take the coach frequently, as ten or twelve Irish miles would be rather too severe for me, so far worn in the service. I bless God, he bears me up. The congregation is increased in Kilkenny from about 20 to 80 on Lord's-day evening, and the Society is doubled. I visit a good deal from house to house. Notwithstanding I cannot yet preach in the streets in Irish, I can speak to those I meet on my way, where I scarcely hear any other language, and in country places where I lodge."

The other Missionaries are employed in a similar manner, and in the course of the last year, many who were involved in

* One mile from Downpatrick.

the gross darkness and superstition of which so affecting a picture has been drawn above, have been brought to the knowledge of the truth.

The Missionaries employed by the Society, including several Native Assistants, are,

In France and Gibraltar - - - -	5
In Ceylon and Continental India - - -	23
In New South Wales, Van Diemen's Land, and New Zealand - - - - - -	8
In West and South Africa - - - -	13
In the British Colonies, West Indies, including upwards of thirty Stations - - -	47
In the British Dominions in North America -	41
In Ireland (using the Irish language) - -	11
Total -	148

Since the publication of the last Report, the Society has sent out the following Missionaries :—

Samuel Leigh, and Mrs. Leigh, to New Zealand.
William Horton, Mrs. Horton, and William Walker, to New South Wales.
Thomas L. Hodgson, Mrs. Hodgson, and William Threlfall, to South Africa.
William Bell, to Mandanaree, on the River Gambia, West Africa.
William Croscombe, and Mrs. Croscombe, to Gibraltar.
John Gick, and Mrs. Gick, to the Bahamas.
John Crofts, and William Parkinson, to Jamaica.
William Oke, to St. Kitt's.

The numbers in our Foreign Societies on the Mission Stations when last reported are,—

In Gibraltar and France - - -	104
In New South Wales - - - -	90
In Ceylon and Madras - - - -	389
In Western Africa - - - -	470
In Southern Africa - - - -	207
In British North America - - -	3582
In the West Indies - - - -	23857
Total -	28,699

The following are the *gross* amounts from the various Auxiliaries, &c. of Contributions to the Wesleyan Missionary Society, from Jan. 1, to Dec. 31, 1821:

	£.	s.	d.
Aberdeen District	51	16	1
Birmingham do	797	17	3
Bristol do	1270	12	5
Canterbury do	623	8	6
Carlisle do	189	6	0
Cornwall do	941	12	1
Edinburgh do	130	12	8
Exeter do	159	8	8
Guernsey do	166	5	6
Halifax do	955	9	2
Hull do	1192	9	7
Isle of Man do	65	4	3
Leeds do	1335	2	11
Lincoln do	977	15	5
Liverpool do	1679	1	10
London do	4207	11	7
Lynn do	261	2	0
Macclesfield do	524	4	0
Madeley do	281	2	3
Manchester do	1805	15	5
Newcastle do	803	10	9
Norwich do	379	5	0
Nottingham do	1100	14	1
Northampton do	176	7	3
Oxford do	232	16	1
Portsmouth do	226	18	6
Plymouth Dock do	443	2	11
Sheffield do	1452	16	8
First Welsh do	230	16	0
Second Welsh do	165	12	2
Whitby do	593	19	4
York do	965	3	9
Carried forward	24387	0	1

	£.	s.	d.
Brought forward	24387	0	1
Hibernian Methodist Missionary Society	144	11	1
Bahama Auxil. Society	182	9	4
Bermuda do	115	6	8
Bombay do	14	4	2
Madras do	220	0	0
Montreal do	36	0	0
Quebec do	36	0	0
Nova Scotia do	241	19	6
Demerara Society	84	15	10
Dominica do	87	9	10
France do	2	0	0
Fort Wellington do	21	5	3
Gibraltar do	87	11	8
Antigua do	145	9	4
St. Christopher do	69	18	5
St. Bartholomew Collections and Subscriptions	16	8	0
Grenada do	132	0	0
St. Vincent do	9	0	0
Tobago do	27	0	0
St. Martin's do	32	11	6
Subscriptions for rebuilding the Chapels, destroyed by the late hurricane in Tortola, &c.	18	0	3
Legacies	170	13	9
A Friend, on Annuity	300	0	0
Total	26581	14	8

Notwithstanding the above liberal Contributions, which have considerably exceeded those of any former year, the expenditure of the Society has been so large as to leave a balance due to the General Treasurers, amounting to £7568 5*s.* 10*d.*;—a large sum, which might create some uneasiness, had not the Committee the utmost confidence that this extending work will not be suffered to want that aid, which shall not only support it on its present scale, but greatly enlarge it into the dominions of darkness and misery.

For the liberality of the past year, the Committee offer their grateful acknowledgments to the friends of the Society. To the exertions of the Collectors, the Officers of the Auxiliary and Branch Societies, and to those Ministers who have in so many instances exerted themselves to plead the cause of our Lord and Saviour, and to supply the means of sending forth his everlasting gospel, their best thanks are due, and are here rendered. The interests of the Society are again left in their hands, and laid upon their hearts, with all those urgent claims upon their compassion and efforts which have been adverted to. More blessed have they felt it to give than to receive, and like their great Master, they have, through his grace, determined "not to faint, nor be discouraged, till judgment is set in the earth, and the isles shall wait for his law." Many Congregations and Societies have not yet taken their full share in this work; but when the appeal is made to them, we doubt not that it will be successful. Every principle acknowledged in the very profession of Christ, forbids us to anticipate the contrary, for can it be that any member of a Christian Society in the full enjoyment of "*all the statutes and ordinances of the Lord;*" of all the means of "*saving health,*" and consolation and hope; can be indifferent to the condition of so many millions entirely destitute of all these blessings? and that he should decline to be employed in the work for which his Saviour died and rose again, when, in so many ways, Missionary Societies offer to his liberality, his influence, and his efforts, the opportunity of proving the truth of his own Christianity, and, in the highest sense, of blessing his fellow-creatures? It cannot be; and if ministers and people make the trial, they will find in every Circuit hearts to answer the call, when it is once sounded in the ears of the churches, and hands to pour into the common fund a cheerful and a constant charity. Again, those Circuits where Societies have not been formed, are entreated to "come up to our help," and to have confidence in God, and in his people, that they shall not fail to accomplish the formation and support of important Auxilaries and Branches, which shall attach the religious Societies by which they may be conducted more intimately with the general

Church of Christ, and bring upon them that special blessing which is promised to faithful and laborious servants.

In conclusion, we commend all our efforts to the blessing of God. In the spirit of prayer and dependence upon him, let every part of this sacred work be conducted, and "*by the Word of God, and prayer, it shall be sanctified.*" Whether we labour in private, or on these high occasions assemble in public, ever be it remembered by us, that without HIM nothing is wise, or strong, or holy. "*To him be glory in the Church throughout all ages.* Amen."

RECEIPTS

AND

DISBURSEMENTS.

1821.

	£	s.	d.	£	s.	d.
To Aberdeen District *Auxiliary Society.**	49	1	9			
To Birmingham District, ditto	777	11	4			
To Bristol District, ditto	1239	12	11			
To Canterbury District, ditto	605	6	10			
To Carlisle District, ditto	183	4	4			
To Cornwall District, ditto	903	9	7			
To Edinburgh District, ditto	122	4	11			
To Exeter District, ditto	155	5	1			
To Guernsey District, ditto	162	18	8			
To Halifax District, ditto	933	17	7			
To Hull District, ditto	1174	18	7			
To Isle of Man District, ditto	63	1	3			
To Leeds District, ditto	1297	2	9			
To Lincoln District, ditto	958	4	5			
To Liverpool District, ditto	1621	10	1			
To London District, ditto	3901	9	9			
To Lynn District, ditto	251	9	10			
To Macclesfield District, ditto	507	5	11			
To Madeley District, ditto	271	13	0			
To Manchester District, ditto	1750	19	5			
To Norwich District, ditto	369	12	10			
To Newcastle District, ditto	783	1	0			
To Nottingham District, ditto	1080	3	4			
To Northampton District, ditto	170	10	3			
To Oxford District, ditto	225	2	0			
To Portsmouth District, ditto	218	4	1			
To Plymouth Dock District, ditto	430	4	9			
To Sheffield District, ditto	1427	10	2			
Carried Forward	21634	16	5			

* The Sums in this List placed to the Account of each Society, are the amounts of their respective Subscriptions, Donations, and Collections, after deducting for the Missionary Notices, Quarterly Papers, &c. sent to them, in the course of the year, for distribution.

1821.	£. s. d.	£. s. d.
By Balance in advance, by the Treasurers, as per last account Dec. 30, 1820		3526 3 10
By Sundry Payments on Account of Mission Stations, Outfit of Missionaries, &c. during the year 1821, viz.—		
EUROPE.		
——FRENCH *Mission*		600 2 4
——GIBRALTAR *Mission*	222 1 9	
Return of Mr. and Mrs. Rees, and outfit and Passages of Mr. and Mrs. Croscombe & family	227 10 2	
		449 11 11
——IRISH *Mission*, for the support of eleven Missionaries who preach or teach in the Native Irish Language		876 3 10
ASIA.		
——CEYLON and SOUTH INDIA *Missions*, including eleven Stations in *Ceylon*, and four in *India*	11059 9 3	
Allowance for Schools in Ceylon	1000 0 0	
Grant towards the erection of Madras Chapel	220 0 0	
		12279 9 3
——BOMBAY *Mission*		775 6 4
——NEW SOUTH WALES, and VAN DIEMEN'S LAND *Missions*	183 12 10	
Outfit and Passages of Mr. and Mrs. Horton, and Mr. Walker	654 18 2	
		838 11 0
——NEW-ZEALAND *Mission*	309 11 6	
Outfit and Passages of Mr. and Mrs. Leigh	467 7 9	
		776 19 3
——TONGATABOO *Mission*		13 0 0
AFRICA.		
——SOUTH-AFRICA *Mission*	1599 14 2	
Outfit and Passages of Mr. and Mrs. Hodgson, and Mr. Threlfall	413 17 9	
Removal of Mr. and Mrs. Broadbent from Ceylon to South Africa	300 0 0	
		2313 11 11
——WEST AFRICA *Mission*:—		
Sierra Leone *Station*	302 7 9	
Outfit in part and Passage of Mr. Lane	46 2 9	
		348 10 6
——Gambia *Station*	284 19 1	
Outfit and Passages of Mr. Morgan and Mr. Bell	223 0 0	
		507 19
AMERICA.		
——WEST INDIA *Missions*:—		
ANTIGUA DISTRICT, including the Stations of *Antigua*, *St. Kitt's*, *Nevis*, *Dominica*, *St. Bartholomew's*, *St. Eustatius*, *Anguilla*, *Tortola*, *Montserrat*, and *St. Martin's*	1796 10 3	
Arrears of Expenditure in *Dominica*	250 0 0	
Return of Mr. Whitworth and two children	150 0 0	
Outfit of Mr. Oke, to St. Kitt's	71 2 2	
		2267 12 5
——ST. VINCENT'S DISTRICT, including the Stations in *St. Vincent's*, *Barbadoes*, *Grenada*, *Tobago*, *Trinidad*, and *Demerara*	936 2 4	
Outfit and Passage of Mr. Squire	115 6 3	
Removal of Mr. Jackson to Nova Scotia on account of affliction	210 0 0	
		1261 8 7
——JAMAICA DISTRICT, including six *Stations*	285 12 11	
Outfit of Mr. Crofts and Mr. Parkinson; and Passage of Mrs. Adams	248 0 10	
		533 13 9
Carried forward		£27368 4 0

Dr. THE WESLEYAN METHODIST MISSIONARY

		£	s.	d.	£	s.	d.
1821.	To Amount brought forward	21634	16	5			
	To First Welsh District Auxiliary Society	218	18	8			
	To Second Welsh District Auxiliary Society	164	13	5			
	To Whitby District, ditto	582	15	9			
	To York District, ditto	954	6	7			
	To The Hibernian Methodist Missionary Society	144	11	1			
	To Bahama District Missionary Society	182	9	4			
	To St. Bartholomew, ditto	16	8	0			
	To Demerara, ditto	84	15	10			
	To Montreal, ditto	36	0	0			
	To St. Vincent's, ditto	9	0	0			
	To Nova Scotia, ditto	241	19	6			
	To St. Kitts, ditto	69	18	5			
	To Madras Auxiliary Missionary Society	220	0	0			
	To Quebec, ditto	36	0	0			
	To Fort Wellington, ditto	21	5	3			
	To Bombay, Subscriptions and Collections	14	4	2			
	To St. Martin's, ditto	32	11	6			
	To Grenada, ditto	132	0	0			
	To Tobago, ditto	27	0	0			
	To Dominica, ditto	87	9	10			
	To France, Friends	2	0	0			
	To Gibraltar Auxiliary Missionary Society	87	11	8			
	To Bermuda, ditto	115	6	8			
	To Antigua, ditto	145	9	4			
	To Subscriptions for rebuilding the Chapels destroyed by the Hurricane in Tortola, &c.	18	0	3			
	To A Friend, on Annuity	300	0	0			
	To *Legacies**	170	13	9			
					25750	5	5
	To *Sales of Property* at Mission Stations				48	17	10
	To Sundry payments of Outfit, &c. as per account of 1820, and now carried to their respective Mission Stations				262	18	2
	To Amount of monies unappropriated at the close of this account last year; viz. Books and other articles, on hand	472	7	4			
	Deduct for ditto on hand Dec. 31, 1821	89	5	2			
					383	2	2
	To Loans repaid by Mission Stations				437	16	6
	To Balance in advance by the Treasurers				7568	5	10
					£34451	5	11

* Some of the Legacies of the year are entered in the Accounts of the respective Auxiliary Societies.

		£.	s.	d.	£.	s.	d.
1821.	By Amount brought forward				27368	4	0
	——BAHAMA DISTRICT, including the Stations on *New-Providence*, *Abaco*, *Eleuthera*, *Harbour Island*, and *Turk's Island*	583	7	5			
	Outfit and Passages of Mr. and Mrs. Gick	169	16	9			
					753	4	2
	——BERMUDA MISSION				277	4	8
	——HAYTI *Mission*, Cape Henry				55	2	11
	——BRITISH NORTH AMERICA *Mission*:—						
	——CANADA DISTRICT				1179	11	11
	——NOVA SCOTIA and NEW-BRUNSWICK DISTRICT				783	2	3
	——NEWFOUNDLAND DISTRICT	532	18	9			
	Rebuilding the Chapels at St. John's and Carbonear,—final grant from the Fund, raised for that purpose	579	5	0			
					1112	3	9
	——Rebuilding the Chapels destroyed by the late hurricane in Tortola, and the other Virgin Islands				420	5	3
	By *Expences* of Widows and Children of deceased Missionaries				90	8	0
	By *Postage* of Letters				170	14	6
	By *Shipments*, *Custom-House Dues*, *Carriage* and *Porterage*				136	19	11
	By *Interest* on Money borrowed				274	18	0
	By *Sundry Payments* on account of the *Missionary Establishment*, viz.						
	Furniture and *Library* for Mission House and Office				23	6	6
	Stationary, *Account-Books*, &c				38	17	6
	House and *Office Expences*, Taxes, Coals, &c.				170	7	3
	Travelling and other *Expences* of Missionary Candidates				38	3	7
	Salaries	469	14	11			
	Furnishing a Second House	177	10	3			
					647	5	2
	By *Printing* 12,000 Reports for 1820, and the Missionary Notices, Quarterly Papers, &c. &c. for the current year				911	6	7
					£34451	5	11

We, the undersigned, have audited the above Accounts, and do find a Balance of Seven Thousand Five Hundred and Sixty eight pounds, Five shillings, and Ten pence, due to the General Treasurers, on the 31st day of December, 1821.

THOMAS FARMER,
JAMES HOOK,
EMERSON DAWSON,
J. J. BUTTRESS.

LEGACIES.

		£	s.	d.
1815	Late W. Marriott, Esq. *London*—W. and T. Marriott, and T. F. Rance, Esquires, Executors (duty paid)	200	0	0
	—— Miss Harvey, *Biggleswade*—Rev. W. Jenkins and Mr. G. Whitfield, Trustees, (per ann.)	24	0	0
1816	—— W. Adams, Esq. *Pensford*, near *Bristol*—D. Wait, Esq. Executor	75	0	0
	—— Mr. Cussons, *London*—Mr. Flintoft, Executor	25	0	0
	—— Mr. Carter, *London*	100	0	0
1817	—— J. Brogden, Esq. *ditto*	30	0	0
	—— Mrs. Spurlock, *Bristol*—Mr. J. Wood, Executor ...	10	0	0
1818	—— Miss Houston, *Ireland*—Rev. Messrs. A. Averell and S. Wood, Executors and Trustees	2000	0	0
	—— R. C. Brackenbury, Esq. *Raithby-Hall, Lincolnshire*—Mrs. S. Brackenbury, Executrix	1000	0	0
	—— R. Emmett, Esq. *Halifax*.....	27		0
	—— Mr. Welley, *Gweek, Cornwall*, per Mr. Johns	44	15	0
	—— Mr. and Mrs. Ingram, *Edinburgh*	279	8	7
1819	—— Mr. A. Bishop, late of *Guernsey*—late R. C. Brackenbury, Executor, (per annum)	10	0	0
	—— Mr. J. Coulthard, by Mr. W. Coulthard, *London* ..	10	0	0
	—— Mr. W. Harris, *Somerton*	10	0	0
1820	—— Mr. Skinner, *Lambeth*—Mr. Billing, Executor	15	0	0
	—— Francis Upton Tripp, Esq. *Fittleworth, Sussex*, late Capt. 26th Regiment Foot, by George Tripp, Esq. Executor	56	12	6
	—— Mr. M. Luce, *Jersey*—Mr. P. Perchard, Executor	71	0	0
	—— Mr. W. Carrett, *Rothwell*, near *Leeds*	18	18	0
	—— Mrs. Silversides, *Beverley*	10	10	0
	—— Mr. J. Milns, *Blyton, Lincolnshire*—Messrs. E. Huntman, S. Hanson, and R. Wynn, Executors	45	0	0
	—— Mr. T. Varden, *Dudley*—Mrs. Sarah Varden, Executrix, and Mr. Edward Varden, Executor	50	0	0
	—— Mr. T. Rigby, *London*—Messrs. Charles Chamberlin, and Jeremiah Rigby, Executors	10	0	0
	—— Miss Nichols, *Pickering*	12	0	0
1821	—— Miss Smith, *Horsforth*, near *Leeds*	5	0	0
	—— Mrs. Davis, *Battle Bridge, London*	5	0	0
	—— Mrs. Ann Bridson, *Ramsay, Isle of Man*	10	0	0
	—— Mr. A. Timmins, *Dudley*	100	0	0
	—— Mr. James Lake, *Broadmain, Dorset*	100	0	0

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